Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Jan 2023 Morning

Through Satsangs, We Come To Know Why We Have Been Given This Life And What Is Its Purpose

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Today's the first day of January of this year. It's the new year starting and it gives me a lot of pleasure that all of you have left your valuable time and work aside and come for this Simran program here.

I will pray at the feet of Baba Ji* that He will shower His Grace on all of you and that all of you will have a wonderful year and that you will stay connected with Satsang and Bhajan. And that is the main objective of this life.

* *Somanath Baba Ji Maharaj*

So, today is the first meditation day and we start our program. And, again, I pray to Baba Ji that He showers Grace so that all of you get good experiences in your meditations. And I pray that all of you will spend your valuable time doing this Bhajan Simran and make the most of the time here.

In the Kali Yuga, Saints have adopted three measures for progress on the Path. One is Satsang. The other is seva. And the third is Bhajan.

The first thing is Satsang, and there is a lot of importance of Satsang. Because, only in a Satsang, we come to know the true purpose of our life and that is explained by the company of the Masters.

We come to know of the Reality by listening to what the Saints say in the Satsangs. We come to know why we have been given this life and what is the purpose of it.

When we come to know of this Reality, then that motivates us to go on this Path and realize the Truth. And then we follow this Path.

Each second of this life is very precious — very important. Kabir Sahib, in His Bani, has said, "I beat the drum and I repeat that, with each breath that we are using, we are losing the value of three worlds." So, it is important for us to make the most of each breath, each

second, of our life. And we can do that when we listen to the Satsang attentively and we use that time for doing our Bhajan Simran.

So, all the Saints have talked of the greatness of Satsang. And the Saints say, "There is nothing equivalent of a Satsang because the Satsang is like a pilgrimage. And only in this pilgrimage one can wash the mind — the impurity of the mind — by going in the Satsang."

When we listen to the Satsangs, we wash away the impurities — the sins — and we also reduce the burden of karma that we have built up on ourselves.

Likewise, we reduce the burden of karma when we do seva and when we do our Bhajan Simran. And once we are able to reduce the burden of karma, we bring about that purity in the mind, which helps us on this Path.

So, we should collect that wealth of Naam. And it is that wealth of Naam which is going to lead us back to our True Home and to God Almighty, our Father. Naam is the only thing — the only wealth — that one accumulates and nobody can deprive him of that wealth. It cannot be taken by the family. It cannot be taken by any thieves. And nobody can steal it or deprive you of the wealth of Naam.

So, we should sit very lovingly in our meditation. We should focus at the Eye Center and do our Simran – repeat the Simran in the mind. When we do this, the impurity of the mind, which has been cast on the mind by us for eons, for so many millions of lives, that gets washed off.

* * *

So, in the morning, when we wake up, our mind is fresh and it is quiet. And when the mind is quiet, it is good for meditation. So, let us make the most of this time and sit and get connected with our meditation.

2

Meditation Talk
01 Jan 2023 – Afternoon

For Meditation, We Should Be Very Mindful That Our Attention Is At The Eye Center At All Times

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Sant Mat is a very straightforward Path for getting salvation. Saints say, "From the age of six up to the age of ninety, anyone can follow this Path." Because, on this Path, one does not have to go to pilgrimages, or do any pranayamas, or Ashtanga Yoga, or do any sacrifices or austerities. One can stay in the comfort of their respective families and follow this Path.

This practice can be done early morning. Saints have said, "Those are the ambrosial hours of early morning when the mind is very quiet." We have just woken up and the mind is fresh and quiet. So, those hours are good for meditation. So, Saints say, "We should wake up in those hours and we should cleanse ourselves and sit for meditation."

We can sit in any comfortable position. So, each one can sit in whatever position they are comfortable in — only that we should avoid moving. So, we should sit in the same position during the practice.

When we sit for meditation, we should be very mindful that our attention is at the Eye Center at all times. The mind and the soul, both are seated at the Eye Center. And, therefore, the Saints say, "You should focus on the Eye Center where both the mind and the soul are there. And focus at that Eye Center and do your Simran."

When we focus the attention of the soul at the Eye Center, then the mind is not able to wander here and there. And, therefore, it becomes easy for us to do the meditation.

Initially, we are used to doing the meditation, the Simran, by our tongue — so we do the repetition by our tongue. But as we improve in our practice, that repetition is done by the mind. When the mind starts doing the Simran, then we are successful on this Path, because then, the spiritual journey begins and the attention of the soul starts withdrawing from the body and comes to the Eye Center.

When the mind starts doing the Simran, then, even if we are talking to somebody, the mind will keep on repeating and keep on doing the Simran. And it will not leave the

Simran for even a second, and that cleanses the mind. And, the burden of karmas that the mind is carrying — the filth of all of our karmas, not only for this life, but for hundreds and millions of previous lives — those karmas get cleansed. And when the mind gets cleansed of these karmas, then it starts going within.

So, therefore, we should not look at our Bhajan Simran as a burden, we should do it lovingly. Because that is very important for us to get salvation for our soul and to get the soul free from all of these entanglements. Because it is only by this repetition that we are attached here. It is the repetition of all the worldly matters that are there and playing on our mind that is keeping us attached here. And it is this very Simran which will get us free from all these outside attachments.

While doing our Simran in our meditation, it is also important that we contemplate on the form of the Master within. So, when we see the Master's form within, when we are doing our Simran, we should try to keep our attention on that form of the Master that we are seeing. But, if we are not able to see anything within and there is darkness, then we should not worry. We should keep on doing our Simran. Because, when we do our Simran and we cleanse our mind, then we will automatically see the form of the Master within.

The Masters, when They initiate the soul, They come in Their form — in the form of the Sound Current — and They are always there with a disciple.

So, as we clean our mind, we will automatically get to see Them.

Therefore, every day, we should do our Bhajan Simran and we should also listen to the Satsang every day. This is the true work for which we have come here and we should do that every day. And if we leave this and just do all our other work, then we will keep on getting entangled. And that is the reason for our entanglement. So, we will never be able to free ourselves from this bondage here.

Therefore, we should try to do our Simran and get the mind away from this entanglement and, by doing so, we please our Masters — we get the Grace of our Masters.

* * *

The time is good and quiet. So, we should make the most of it. Let us close our eyes and do our Bhajan and Simran.

3

SATSANG

01 Jan 2023 Afternoon

No One Has Ever Been Able To Manifest God Almighty Outside — Search Within

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The paathi sings from the Bani of Sant Paltu Sahib from the book: Santo ki Bani...

Saahib saahib kya karen, saahib tere paas.
Saahib saahib kya karen, saahib tere paas.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib was a great Saint Who was born in Ayodhya. The life of Paltu Sahib, and the practices He had done, were quite similar to the practices that Sant Ajaib Singh Ji had done. Both had spent nearly fifteen years in pranayamas.

For pranayamas, one has to go through a lot of cleansing processes — and there is doti, neti, basti. And one has to do all these processes, which is like eating the leaves of neem and then vomiting out whatever is there in the stomach, cleansing the stomach. And, likewise, all the body is cleaned. So, all this has to be done before one starts pranayamas.

So, pranayamas are quite difficult and one has to do it under the guidance of a proper master who knows these pranayamas.

So, Paltu Sahib was a yogi and he had done all these practices and had mastered all of these. But despite having attained and gone within, he did not have the peace of mind. So, he later made a Master Who explained the Surat Shabd Yoga and the Sant Mat. And He became a Master in Sant Mat.

So, this is His Bani. And in this Bani, Paltu Sahib says, "What are you doing by saying 'God', 'God', and you're searching for God outside? You are going in the Himalayas, you're going in the jungles, you're doing pranayamas, you are trying to search for God Almighty outside. Whereas, God Almighty is very much within you."

So, God Almighty is within. And only those who search for God Almighty within will attain and manifest God Almighty. Outside, no one has ever been able to manifest God

Almighty. And in the future also, no one will ever be able to manifest God Almighty outside.

He says, "While you do your regular work, you can search for God Almighty within. For that, you don't have to wander outside in the forests and other places. You have to simply search within."

So, Saints explain how, by living within our families, and within the comfort of our families, and going about all our worldly work, we can still manifest God Almighty within. The Saints explain this Path and the practices one has to follow. And at the time of initiation, They explain all of this very clearly to the initiates as to how the attention of the soul will get inbound, and at different levels, there are different deities, there are different planes, and different rulers of these planes. All that is explained — what is the Light there and what is the Sound there. All of that is explained to the initiate. And They explain how, when we pass through these planes, we will be meeting the rulers of these planes and how we will ultimately go and meet God Almighty. So, all this is explained by the Saints.

Many of us may have this confusion that what is the need of going to a Master, going to a Saint? When God Almighty is within us, why do we have to go to Them? We can, as well, do some kind of devotion and try to manifest God Almighty within us.

But it is explained in the Vedas and the Puranas; and the Masters explain that without the guidance of a True Master, one will not be able to achieve this.

So, all the Masters explain the greatness of the Saints. And Kabir Sahib, also in His Bani, has said, "There is no one as great as a Master in all these three worlds and all the nine planes."

So, Paltu Sahib says, "When God Almighty is residing within us, then what is the point of going outside and searching for Him. Go within, and with the guidance of the Master, you will be able to manifest God Almighty."

Sahib tere paas yaad karu hove haazir,
Sahib tere paas yaad karu hove haazir,
Andhar dhas ke dekhu milega sahib naadir.

So, Paltu Sahib says, "You do your Simran. You go within. In this body of six feet, you go within and search for God Almighty within. And He is very much present and you will be able to manifest Him inside."

* * *

Sukhdev was an attained soul. And in the womb of his mother, he got the knowledge of the soul and he got the entire wisdom about the soul — which is a great wisdom and of a very high order. So, when he understood and he got the wisdom of the soul, he was not willing to come outside the womb of his mother.

So, he knew that, when the baby is born, as soon as the baby comes out of the womb of the mother, Maya casts a veil on that newborn. And with that veil, the knowledge that is there with that soul, all that is closed and it is hidden by that veil put by Maya.

So, he knew about this because he had the knowledge of the soul. And he knew that as soon as he would go out, Maya would cast a veil and he would forget everything that he'd learned for so many lives. So, he did not come out of the womb — not only for nine months, or twelve months, or fifteen months, but for twelve years, he was in the womb of his mother.

So, Lord Vishnu saw this and he felt, "Sukhdev is changing the rules of nature." So, he went there and he told Sukhdev, "You cannot do this. You have to come out."

So, Sukhdev told him, "For two minutes, you tell Maya not to cast that veil on me. And if you agree to do that, then I will come out."

Lord Vishnu agreed to do that, and for two minutes, Maya was not to cast the veil of Maya on Sukhdev. So, as soon as he came out of the womb, he ran because he was a fully grown boy. So, he ran away from there.

So, when he started running, his mother called out to him and said, "For twelve years you have been inside. Don't run away like this."

So, he told his mother, "Don't say anything right now. I'm going to run, and then, we'll talk later." So then, he went straight into the forest and there he sat and did his meditation. So, it is said that only Sukhdev has been able to get out of this veil of Maya.

So, this Sukhdev was the only one on whom Maya did not cast the veil and he lived a chaste life and he went to heaven. So, when he went to the doors of heaven, the attendant there stopped Sukhdev from entering there then, and he told Sukhdev Muni, "You do not have a Master. So, you will not be allowed to enter the heaven."

So, Sukhdev Muni felt very hurt by what was told to him and he went to his father, the sage Vyas. And he cried at the feet of his father and he said, "I am such an endowed soul. I know about the atma. I know about the soul. I know everything and I have lived a chaste life. I have not married and I have been chaste throughout. Yet, I am not allowed entering the heaven."

So, Vyas told him, “Look, however much wisdom you have, and however much you know about the soul and the life you have lived, you will not get salvation without a Master. So, you must find a true Master.”

So then, Sukhdev asked Vyas Muni that he should direct him to a true Master.

And he asked him, “Who is a true Master who can guide me?”

And Vyas Ji told him, "You should go to this King Janak. He is an attained soul. You should go and make him your Master.”

So, Sukhdev got very annoyed by what was suggested. He told his father, “Look, I am such an attained soul. I have this wisdom from the womb. And I have been chaste and away from all these attractions of Maya. And you are asking me to make a Master who is a king? He is all swept up in worldly desires and you are asking me to make him my Master?”

So, Vyas also got angry and Vyas Ji told him, “You should not speak ill of your Master. You do not argue with me. Just go to him and make him your Master.”

So then, listening to his father, he went towards the kingdom of Janak. And when he crossed the forest and he was about to enter the kingdom, there is a river, Sarayu, which comes on the way.

So, when he reached the banks of the river, the thought crossed his mind, “I have been directed to a Master, but he is embroiled in all kinds of worldly matters.”

So, this kind of ill will, this thought, passed his mind. So, when he felt this, he turned back. He said, “I will not make a Master like this.” And he started walking back to his home.

After walking for a furlong, he again thought, “If I go back to my home, then my father will curse me.” So, then he returned back to the bank. When he reached the bank, again the thought came, and he said, “No. There is no point making a Master like this.” And he started walking back. Again, when he walked some distance, the thought of his father cursing him came up, and again he went back to the bank.

So, like that, half a day passed and he was going back and forth. So, that way, every time he went back and forth, he was, in a way, cursing his Master. So there, Lord Narad, Narad Muni, took mercy on Sukhdev. And he felt, “Out of the twelve kalaas or wisdoms, he has already lost ten. Now, if he does this once or twice more, he will lose the other two also. So, I should go and help him.”

So, Narad Muni manifested as an old man and, with one spade and one basket, he sat near the bank of the river. So, when he saw Sukhdev Muni walking towards the bank, he started filling that basket and putting it in the river. So, he kept on doing that.

Sukhdev Muni was observing what this old man was doing as he was walking towards the bank. And he saw that this old man was trying to put soil into the river. But the river was flowing and it was sweeping off the soil. So, he was wondering what this old man was doing.

When he came to that old man, Sukhdev asked him as to what he was trying to do? So, the old man — that is Narad Ji — told him, "I'm trying to make a road on this river. So, I'm taking one by one baskets of soil and putting it so that I can make a road."

So, Sukhdev told him, "This is never going to happen. Even if you spend your whole life trying to do this, by putting one basket of soil in the river, you're not going to make the road because it is all getting swept away." So, Sukhdev told him, "You're such an idiot that you're doing this and wasting your time."

Now, Narad got a chance to speak and he said, "Yes, I am a fool. But that Sukhdev Muni is a hundred times bigger fool because he is speaking ill about his Master. And out of his twelve kalaas, he has already lost ten. And now, if he loses the other two, he will have to go into hell to repent for that."

So then, that opened the eyes of Sukhdev Muni and he felt, "Yes, indeed, from morning, I have been doing this very thing and wasting my time." So, he immediately jumped into the river and crossed it and reached the gate of the kingdom of Lord Janak.

When he reached the gate of the kingdom, again, ego got the better of him and he felt, "I am such a great person. I have attained the wisdom of the soul. And I am a chaste bachelor. So, if the king hears of me, he will come to receive me at the door. So, he told the guard there, "Go and inform the king that I have come."

So, that watchman went inside, he went to the king, King Janak, and he told him, "A person has come. Acharya Sukhdev has come, and he has asked me to pass on a message like this to you."

So, King Janak said, "Okay, you ignore him. You go back and don't even pass any message to him. You continue doing your work. Don't speak to him also. And let him stand there."

So, Sukhdev, standing at the gate, was waiting, he felt that now the king will come to receive him. He kept on waiting for the king to come, but nobody came. And he waited there; then all night he waited. And the next day, morning, he felt, "I think the king is not going to come to receive me." So, he himself decided to go in.

So, then again, he went to that gatekeeper and told him, “Okay, I think the king has not come to receive me, but I would like to go and meet him.”

So, when that gatekeeper passed that message to the king, the king said, “Okay, if he wants to come and see me, let him come inside.”

So, when he summoned Sukhdev to come and see him, he was sitting with his queen. And Janak told his queen, “Get me one stool and light up a fire on the stool.” So, when that burning stool was brought to him, he kept his right leg on that burning stool. And on the left leg, his wife was doing seva. She was on his left side. So, one leg was in the fire and the other leg, his queen was doing seva to him.

So, when Sukhdev came in, he was amazed to see this — that the king was sitting with one leg in the fire, and the other leg, his wife, his queen, was pressing his leg. And so, only in one leg, there was a lot of pain and the other leg was in pleasure.

So, when Sukhdev Muni asked him as to what this was and what it meant. So, King Janak told him, “Just like when my right leg is in fire, it is not affecting me. I am not saddened by that. Likewise, my left leg is having the pleasure of seva of my queen, but I’m unaffected by that. So, both joy and sorrow, they do not affect me. So, you take this thought out from your mind that, just because I'm a king, I'm lost to worldly pleasures.”

So, there is a long story after this also. But to make it short, Sukhdev Muni then stayed there for fifteen days and he became the disciple of King Janak.

So, a lot of his doubts were clarified by the Satsangs given by King Janak. And then later, he was initiated by King Janak. So then, after he was initiated and after a few days, King Janak decided to test him. So, he put a vessel on the head of Sukhdev and it was filled to the brim by oil. And then, he said, “Okay, now you have to go around the kingdom. Walk on the periphery.” And he summoned a sentry and he said that the sentry should have a sword in his hand. And even if one drop of oil falls, then he would behead Sukhdev.

So, Sukhdev Muni felt, “On one side, I have the Master, but the other side, there is this king. So, I should not take any chance or risk.” And he carried that oil very carefully and he went around the periphery of that kingdom. After some time, he came back and he was really scared, so all his attention was on that vessel and he came back.

So, when Sukhdev took a full round of the kingdom, and he did not drop a single drop of oil from that vessel, he placed the vessel back at the feet of Janak. So, when he did that, Janak said, “So, did you get a good tour of the kingdom? Did you see, in the north, there is this beautiful garden? So, how did you feel? How did you like it?”

He said, "I did not see the garden because all my attention was on that vessel.”

He said then, “Did you see the lake on the east of the kingdom? It's a very big beautiful lake.”

He said, “No, I did not see that because, again, my attention was completely on that vessel.”

And he said then, “Did you miss that well which was there in the east or in the south? Did you see that?”

He said, “No.” Sukhdev said, “All my attention was always on the vessel. So, I could not see anything.”

So, King Janak told him, “Exactly. This is how I have been following the orders of my Master and I am sitting here as a king. For me, the attention and my attention, is always within at the feet of my Master. So, all these things outside do not affect me.”

So then, when Janak explained to him all this, after a few days then, Sukhdev returned home. He went to meet his father and explain.

So, when his father asked him, “Okay, you have made your Master. Tell me about your Master. Is he like the sun?”

Sukhdev Muni said, “Yes, he has the luminance of the sun, but he doesn't have that heat and he is very pleasing. And he has a luminance.”

Then Vyas asked him, “Is he like the moon?”

Sukhdev Ji told him, “He is pleasant like the moon, but in the moon, there is a stain. He doesn't have a stain.”

So, he said then, “Tell me, how is he? Explain to me how is your Master?”

Sukhdev said, “In these three worlds, there is no one like the Master. There is no one of whom I can give an example as a Master.”

So then, Vyas Ji embraced Sukhdev, and he said, “Now, you can go anywhere in the three worlds. If you go in the heaven also, nobody is going to stop you. You are free to move.”

So, the Vedas and the Puranas and even the Masters say, “There is no salvation without God Almighty. Even in the heavens, we have seen that you’re not allowed without a Master.”

So, Paltu Sahib says, “The God Almighty, He is very much within us. But only with the Grace of the Master, we will be able to manifest Him.”

Maan mani ho fanaa, noor tab nazar aave,
Maan mani ho fanaa, noor tab nazar aave,
Bhurka darai taari khudha baakhudha dikhraave.

Paltu Sahib says, "One of the key barriers that we have is our ego. And it is this ego which is stopping us from manifesting God Almighty. And that is the reason why we are, again and again, coming in these 8.4 million lifeforms." This ego is the biggest barrier in manifesting God Almighty. And it is to clear this barrier that we have to do the devotion of the Masters.

When we follow the Teachings of the Master and we cleanse our mind, it is this clean mind, when it becomes pure and sublime, the veil of the ego is lifted. And then we are able to manifest the Master within, God Almighty within.

When we do our Bhajan Simran, we cleanse our mind and, by the cleansing of our mind, we get virtues by which we are able to manifest the Master. We become humble when we do our Bhajan Simran and it is that humility which is able to help us manifest the Master within.

So, it is the mind and the ego which is the biggest barrier in manifesting God Almighty within. And it is that very barrier of ego that we have to lift — that veil that has to be lifted — when we do our devotion of the Master, we are able to get that veil of ego lifted. But instead, if we come and we keep building on that ego, that wall of ego, it only thickens and it becomes more and more difficult for us to manifest the Master within.

When we do the practice shown by our Masters and we get the attention of the soul focused at the Eye Center, there we manifest the Master within, and when we manifest the Master within, we see for ourselves the Master. And then, there is no doubt in the mind and we truly understand that everything that is happening, everything that we are doing, is actually being done by our Master.

And then, when we see all this, we surrender everything to the Master because we realize — we realize the truth — and we see that everything is being done, indeed, by the Master.

When we do the practice, we go within, then we manifest the Master and we get the true Bliss that He so easily gives us. When people do pranayamas and they do these austerities, they spent years in earlier times — more than 60,000 years. People would do austerities and pranayamas — and yet, they would not get the benfit of this pleasure of going within and seeing for themselves. And that with such little devotion, such little practice that we do, the Master easily graces all that to us.

So, then the disciple realizes that, indeed, for such little practice, it is the Master who has given and showered so much Grace on him. And he follows Him fully after that.

So, till we reach that stage of manifesting the Master within, we are not able to get that complete faith in the Master. And, therefore, it is very important for us to develop our Simran. We have to improve on our Simran such that the mind starts doing the Simran. Until that is done, we will not be able to go within. When the mind starts doing the Simran, you will get success on this Path.

We are not paying attention to the Masters. Why have we come here? Why have we asked for initiation? It is to get free from this bondage of life and death. And when that has been told to us, we are not paying attention to doing that —doing those practices regularly. That is because we have the burden of karmas from eons from our millions of previous lives. And it is such a huge burden of karmas that we carry. We do not know how much karmas we are actually carrying. If we see, each individual will have karmas beyond the size of the Himalayas. It is those kinds of karmas that we are carrying in our mind. And you can imagine the Grace of the Master that He is getting us rid of so much burden. By His Grace, by His Satsang, by a little bit of practice that we do by following His instruction, He showers so much Grace and He rids us of this very heavy karmic burden.

If we do not do our Bhajan Simran, then we will not be able to purify our mind or cleanse the mind. And we will not be able to go within. So, we have to do our Bhajan Simran regularly.

So, we should, every day, do our Bhajan Simran and listen to Satsang. And that is the real work for which we have come here.

Now, it is not as if by doing this Bhajan Simran or listening to Satsang, we are doing anything, any work of the Master, it is that we are doing our own work. When the Saints take pity on the soul, they see the soul suffering in all these 8.4 million lifeforms. They want the soul to get free. They shower Their Grace on the soul and show them the way — the Path — to go within. So, we have to do all of these practices every day, of listening to Satsang and doing our Bhajan Simran for our own selves.

So, this precious life has been given to us for that. And if we lose this precious opportunity, then again, we will have to go through that full process and come back into this lifeform for getting ourselves free from this burden. If we keep increasing our karmas, we will only increase our burden. Because Kal will never allow any soul to leave his kingdom without redeeming that karma. So, we should do our Bhajan Simran regularly so that we are able to reduce this burden.

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In Sawan Singh Ji Maharaj's time, there was an initiate. He was a little old. In those days, Sant Mat was, relatively, a new understanding. So, this initiate was an old person, and later, he developed cancer. So, the doctor advised him that he should eat eggs; and, by

eating eggs, it would help his health, saying, “So, the weakness that you have got will go away by eating eggs.” So, he ate four eggs in four days.

So, after four days, Sawan Singh Ji Maharaj came within to take the soul because it was the time of his death. And when Sawan Singh Ji Maharaj came within, He told him, "You have done things which I had forbidden you to do. But, despite that, you ate eggs. And now, I had actually come to take you back. But you'll have to stay now another four days like this.”

So, for four days then, he was suffering. His suffering increased for four days. And after the burden of that karma of that got over, after four days, the Master came to take him.

So, therefore, whatever has been told to us by the Masters, whatever we should desist from doing, we should try to follow that instruction. We should follow that and not move away from the Path.

So, Paltu Sahib says, “Go within. God Almighty is within. Go within and lift your veil of ego. And when you do that, you will be able to manifest God Almighty within.”

We have to do this meditation, Bhajan Simran, ourselves. Whoever has gone within, all the Saints, all the Masters, everyone who has gone within has worked hard on that. They have stayed up at night, done their meditation, they have cried for their Master, and only then they have been able to go within.

So, spirituality is not something that you can simply ask for and it will be granted. You have to work for spirituality. You have to put your efforts. You have to do your meditation and make that effort.

Rooh kare meraaz kufar ka koli ka kulaaba,
Rooh kare meraaz kufar ka koli ka kulaaba,
Theese roja rahe adhar mein saath rikhaaba.

So, Paltu Sahib says, “When you are able to overcome the five vices and the mind, only then you will be able to go within.” So, how can we overcome the five vices and the mind? That is by following the practice given by the Master of the Bhajan Simran. And by perfecting our Bhajan Simran, that is at least sitting two and a half hours at a stretch doing your meditation. When we are able to gather the attention of the soul at the Eye Center and manifest the Master within, only then we will be able to gain prowess over the five vices and the mind.

So, these five vices will come in the form of small five-year-olds and they will seek your mercy for leaving. So then, that is the point where you are able to get prowess on those five vices. And, after them, you can direct the five vices as you please. As of now, they are

directing you as they please. So, that is a control we will be able to get when we manifest the Master.

Now, when we go in, just like we have the sky outside, there are seven skies within. So, you will cross, one-by-one, these seven skies, and then you will manifest the form of the Master.

Laamkaan mein rabb ko paave paltu das,
Laamkaan mein rabb ko paave paltu das,
Sahib sahib kya karen, sahib tere paas.

So, Paltu Sahib says, "By following the instructions of my Master, I was able to transcend these seven skies, and then I was able to manifest God Almighty."

So, just like it is explained in the Sant Mat, even in the Koran, and the Muslims also, just like we have Five Names, they also have Five Names — "La, Illa, Allah, Allah Hu, Akbar". So, these Five Names, they also practice. Fakirs and Muslims also have attained. They have also gone to Sach Khand-Sat Lok. And for them, 'Akbar' is what we call Sach Khand.

Laamkaan mein rabb ko paave paltu das,
Laamkaan mein rabb ko paave paltu das,
Sahib sahib kya karen, sahib tere paas.

Radhaswami.

4

Meditation Talk
02 Jan 2023 – Morning

Love That We Develop At The Tenth Door At The Eye Center Will Stay With Us Forever

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Sant Mat is a path of love and affection. The love and affection that we have for all worldly things — for which, day and night, we are spending time and we are worried about everything around us — if we use that love and affection and take it out from those worldly things and direct it at the feet of the Master and Naam, then it won't take long for us to be successful on this Path. The love and affection that we have now for the Master — that we show now — that is temporary. That is not the true love and affection of the Master. Because, when we take His Darshan or we go for Satsang or attend programs, we get that love and affection. But when we go back home and all the worldly matters surround us there, then we forget about the Master. So, that is not the true love and affection.

Kabir Sahib also said, "That love and affection which we have for a minute, and which goes off in a minute, that is not true love and affection. The love and affection, which is true, will stay 24 x 7. Throughout, we will have that love and affection." All the Saints, have taken the plunge in this Ocean of Love. They have not taken a step backwards. They have happily left all Their affection for worldly matters behind and taken the plunge in this Ocean of Love and They have been successful.

There is only one love that we have and that can be manifested. Either we manifest it in all the worldly matters, or we manifest it at the feet of our Master. We cannot have love and affection — true love and affection — for both.

Swami Ji Maharaj has also referred to this in His Bani, "Outwardly, we all sing praises of the Master and we show our outward love and affection. But none of us bring that love and affection within our hearts." We have the love and affection of all worldly things. All those pictures encompassing our heart within. We don't have the contemplation of the Master, the love of the Master, within our hearts. And, therefore, we are not able to absorb the Grace of the Master. Therefore, the Masters have given us Simran and Dhyan and Bhajan. And when we do this regularly, we draw the attention of our soul at the Eye Center. And when we come to the Eye Center, there we manifest the Radiant Form of the Master — the Sound Current within. So, we develop true love and attention for the Master

at that Tenth Door. The Saints have said, "That love, which we develop at the Tenth Door when we have withdrawn from our body and come to the Eye Center, that will stay with us forever. And it will grow day by day."

When Mira Bai manifested the Radiant Form of her Master, Ravidas, within, she started dancing and she sung the praise of Naam. And She said, "I have now received the jewel of Naam."

Here we have the value ascribed to all the gems and jewelry outside, and we do not give any value to the jewel of Naam. That jewel of Naam, when we manifest that Sound Current within, then not only of this life, but of all our previous lives — of millions of our previous lives — we burn away the burden of karma by that connection with that Holy Sound Current.

So, Saints have sung praise of that Holy Sound Current of that Naam. That is the Holy Sound Current which has created all these worlds — which has created everything around us that we see. And that is the same Sound Current which is resonating at the Eye Center.

Guru Nanak Sahib has also sung the praise of Naam — of the Holy Sound Current. He says, "It is that Sound Current which has created this Earth. It is this same Sound Current which has created the skies and all the light that we see. And it is this same Sound Current which is resonating at the Eye Center."

So, when we do our Bhajan Simran every day, then we will start enjoying that Simran and we will start enjoying the pleasure of that Naam. And our love and affection for our Master will also increase.

So, we should do Bhajan Simran very lovingly. We should not look at it as a burden or a duty. We should do it with love and affection and do it regularly.

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The time is good and we should make the most of it. So, let us close our eyes and do our meditation.

5

Meditation Talk
02 Jan 2023 – Afternoon

The Lesson Of Bua Das — If We Do Our Simran And We Forget About Our Body, Then Our Work Will Also Get Done

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During the time of Sawan Singh Ji Maharaj, there was Bua Das. He was also called Bangali Babu. He was a stationmaster. Earlier, Bua Das used to oppose Sawan Singh Ji Maharaj and he did not go there. But once it so happened that a senior officer came to Beas to meet Sawan Singh Ji Maharaj and Bua Das had to accompany him. So, he went along, and when he went to Beas, he listened to the Satsang. And that transformed him, and later, he got initiated. He was a very loving soul.

So, he was so transformed by the Satsangs and he used to do a lot of meditation. He had a servant. He used to stay alone. So, after work hours, at around five o'clock, he would come home. And he had instructed his servant that he should cook his food and keep it; and that the servant should eat his own food and he should go to sleep. And then he would take his plate of food. He would sit for meditation on a stool — like a plank of wood — and then he would tell his mind every day, "If I get some interest in the Simran, if the Simran is good, and if the meditation is good, only then I will give you food. Otherwise, I will not give you any food."

So, that way, he would sit for meditation. And sometimes, it would take him three hours and four hours for the mind to quiet down and for him to do good meditation. So, he would wait. He would not eat any food till then. Only after his meditation was good, he would get up and eat food.

Many times it would happen that the mind would not quiet down. And even until the early hours, like 6:00 AM, he would not be able to concentrate. So, on such days, he would not eat at all. And he would take that food and give it to some cow or he would give that food away, and then have a bath and go back to work without having eaten anything. So, that way, sometimes he would sit till 2:00 AM, sometimes till 5:00 AM, 6:00 AM, like that. After a year, he was able to still — he was able to improve his practice and be able to do good meditation. So, his Simran improved and then he was able to withdraw his attention to the Tenth Door and he was able to open his Third Eye.

So, once, during a bhandara he had visited — he was attending the bhandara — so, Sawan Singh Ji Maharaj called him on the stage after the Satsang and He asked that the mic be given to Bua Das.

Then, He asked Bua Das, "Bua Das, Bangali Babu, have you been able to control your mind?"

So, then, Bangali Babu said, "Yes, now, after a long time, it has come in control."

And then, Sawan Singh Ji Maharaj asked him to tell the sangat how he did that? So then, he stood up and he explained to the sangat how, with a lot of difficulty and all the things that he had done, how he was able to improve his meditation and control his mind — and how he was able to withdraw his attention and open his Third Eye. So, the sangat was also amazed to listen to Bangali Babu and how he had struggled with the mind. And how, after all that, he was able to control the mind.

* * *

Once, the same Bangali Babu used to go for a walk after his duty time. And he would walk for about a kilometer, a kilometer and a half. Once it so happened that he was doing his Simran and he kept walking — and he walked more than ten kilometers. He reached Jalandhar City.

When he reached that city and saw the lights, only then he realized that he had come to a different place. And he was immersed in his Simran so he did not realize that he had walked so much.

So, he asked someone what that place was? He was told, "It is Jalandhar City." And the man asked him where he came from? So, Bangali Babu said, "I have come from Beas."

He said, "Oh, you have come from a very far-off place. So now, to return, you'll have to take the train and go."

So, then, Bangali Babu said, "No, I will walk back like I have come." And he turned back and he, again, did his Simran and walked back. In the early morning, six at o'clock, he reached home.

So, that way, in his Simran, he completely forgot about his body and he had kept walking. And only when the attention of his soul again came back into the body, he was able to realize where he had come.

So, that way, if we do our Simran and we forget about our body, then our work will also get done.

The Masters say, “It is difficult to get that intoxication and love for the Master.” But They also say, “Without that kind of love and affection for the Master, your work is also not going to get done.”

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So, the time is good and it is quiet and good for the mind. So, let us close our eyes and sit for our meditation.

6

SATSANG
02 Jan 2023 – Afternoon

Whatever Comes Our Way, The Path Says That We Should Accept It Lovingly And Continue To Do Our Devotion

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The paathi sings from the Bani of Swami Ji Maharaj from the book: Santo ki Bani...

Atak tu kyon raha jag mein,
Bhatak mein kya mile bhaai.
Atak tu kyon raha jag mein,
Bhatak mein kya mile bhaai.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj was an attained Saint at Agra. He was the disciple of Tulsi Sahib. So, Swami Ji Maharaj's parents, they were kshatriyas and they used to do moneylending in Agra. They used to lend monies to various builders and others.

So, Tulsi Sahib had His ashram in Hathras, and in the Aligarh district, and He used to come and visit Swami Ji Maharaj 's parents and they had got initiation from Him. So, Swami Ji Maharaj's mother, she was a great devotee of Tulsi Sahib and she would do a lot of seva whenever He would come.

Once, He also gave her a boon that she will have a son who is going to be a Ready-Made Soul — and He will be a great soul on the path of Sant Mat. So, with His Grace, Swami Ji Maharaj was born. And this is the Bani of Swami Ji Maharaj.

So, in this Bani, He says, "Why are you getting surrounded in these worldly matters and going *out* to search for God Almighty?" Many people feel that, in the comfort of their homes, they are unable to search for God Almighty. So, people look for God Almighty *outwardly*. And many people go to temples in the morning. They carry water and offer it to the deities. Some people go for pilgrimages once in a year. So, people do all these kinds of practices in their search for God Almighty.

There are three types of people. There are the learned people, the intellectual people who follow their intellect and follow their mind. And then there are the people who are

illiterate. They have not studied much. They don't have much to think on. They do menial jobs. They work in the agricultural industry or elsewhere and do small activities. And these two — both the intellectual types and the illiterate types —both of these, when they come in the contact of Saints, they understand and they follow Sant Mat. But the ones in between — that is, those who are neither very intelligent nor who are illiterate — they are the people who want to always get into arguments, want to prove themselves right. These are the people who will try keep to keep their own and not listen to what the Masters have to say. These are the types of people you'll find who 'll leave the comfort of their homes, they go in the Himalayas, they do all kinds of austerities, and they do different types of practices.

Swami Ji Maharaj says, "With all these practices, whatever one does, whatever belief one has, and whether they follow deity worship or they do these austerities or go to pilgrimages, whatever they do with a pure mind, they will definitely get the benefit of that. And, perhaps, whatever they want, they will also be given that by those deities and by those gods and goddesses. But this will not get them the salvation.

Even if we see Somanath Baba Ji's life, he had spent twenty-five years in these austerities. He did pranayamas and various other things. And, in fact, he was very successful in that. He was a yogi. He had attained a certain level of austerity and he was a Sidh Yogi. But despite that, his mind was not in his control. And the mind kept disturbing him and, therefore, he was continuing to look for a Master Who would take him further. And, eventually, he came in the company of Sawan Singh Ji Maharaj. And only after that, he was able to get that piece of mind.

So, there are three types of broader pursuits. One can do by the intellect, that is, by the intelligence. We follow certain practices.

Another is by austerities. So, by refraining from doing for ourselves, or depriving ourselves, we follow certain practices.

And the third is the practice of devotion, where we do the devotion of God Almighty, of our Satguru. And there, wherever we are, in whatever state we are, we are intoxicated in His love and affection. And we can do that devotion anywhere.

So, Sant Mat is the path of devotion. On the path of Sant Mat, there is no stipulation of outward appearances, there is no need for wearing a certain type of attire, or no need for doing sacrifices in any particular manner. And whatever comes our way, the Path says that you have to accept it lovingly and continue to do your devotion. So, this is the path of devotion.

So, Swami Ji Maharaj explains further in this Bani on how one should do that devotion.

Khatak tu dhaar ab man mein,
Khoj satsang mein jaai.
Khatak tu dhaar ab man mein,
Khoj satsang mein jaai.

Swami Ji Maharaj says, "You should have those feelings for God Almighty, those pangs of separation from God Almighty which draw you towards God Almighty. And then, with that feeling, when you go to Satsang and you go in the company of the Masters, you will be able to follow that Path."

So, Saints have sung of the greatness and They sing praise of Satsang. Saints say that Satsang is like a pilgrimage where we wash the burden of karmas from our mind — unlike the pilgrimages, where we go and we take a dip in the holy waters. We are only able to cleanse the body. We are not able to cleanse the mind. It is only in the Satsang, that when we understand from the Masters, we are able to cleanse our mind of the burden of its karmas.

When we go and attend Satsangs, when we do that with love and affection, we are able to cleanse the mind and purify the mind. And with that, our love and affection for going and meeting God Almighty also increases.

* * *

I can speak for myself, from the kind of transformation that it has brought about in me — only by listening to one taped Satsang. When I listened to it, due to some past impressions, whatever was said in the Satsang, each one hit me like an arrow. And so many doubts, so many queries that I had about spirituality, all of that was cleared in that Satsang. And that brought about a complete transformation. And that too, it was a taped Satsang.

So, after I listened to that Satsang, I was convinced that this is the True Path for salvation. And then, every day, I would come and attend and listen to the tape Satsang, between 7:00 to 8:00 P.M. I would go after my job, I would have a bath, come and listen to the Satsang. And then, in the thoughts of that Satsang, whatever was said in that, I would keep repeating in my mind and contemplating on what was said. I would cook my food and then I would go to sleep, thinking of all those thoughts only. And again, the next day, I would get ready and go for my job, I would still be thinking of what was said in the Satsang.

When I worked in the mill also, I would keep thinking about it. And that was the routine. I was not engaging in talking with others, or in other kinds of activities. I used to completely get soaked in the thoughts of the Satsang; and likewise, then the following

day's Satsang. So, whatever was said, I would internalize whatever was said in the Satsang and try to bring it about.

So, in less than a month and a half, the pangs of separation became so strong with Satguru, with Baba Ji, Somanath Baba Ji, because I had not even seen Him. This was all from a taped Satsang. It was such that, after about a month and half, wherever I would look, I could see Somanath Baba Ji only.

So, I had very strong pangs of separation from the Master. And when I would work also, in the saari painting shop also, I could see Somanath Baba Ji on that, when the saari was getting printed in the cloth mill. And even in the finishing shop in the cloth mill, when the ironed saaris would be folded, even there I would see Somanath Baba Ji only. So, I had very strong pangs of separation and I didn't want to stay away. So, I took the address of Somanath Baba Ji.

So, I took the address of the ashram, and I took the payment for January, for that month, I was paid my salary. And as soon as I got the payment, I took it. I did not even go home. I went straight to the bus stand and I took the bus to go to Bangalore.

Now, I did not know the place, so I spent the night at the bus stand. And, early morning, I made inquiries and I was told, "You take the bus to Kengeri. And from there, you can go to the ashram." So, I took the first bus. There were just about four or five passengers and I was dropped at Kengeri. And from there, I went to the ashram. That was about fifteen minutes away.

So, when I reached at the gate, Jamal Bhai opened the gate. And then he went to Baba Ji and told Baba Ji, , "Some new person has come to meet You." So, Baba Ji summoned me and He asked me to come. And Jamal Bhai then took me inside.

It was not Darshan time, so Baba Ji was sitting with His feet down in a normal sitting position. So, when I went and I saw Him, I did not know how to take Darshan. So, I just bowed down. I bowed my head down at His feet.

So, when I bowed down, I had such strong pangs of separation that I completely lost the bearings there. I just kept my head on His feet and I lost consciousness also. And Baba Ji was trying to ask me to sit up. But then I was lying there like that only. So, after a few minutes, when I regained consciousness, I sat up and I just wondered what had happened? And then, He asked me whether I was just going to take the Darshan and go back, or whether I was going to stay in the ashram and do some seva?

So, I told Him, "I will stay for seva." Then I continued there. It is a long story.

So, again, He graced me after about six months. And with His Grace only, I was able to get rid of all kinds of attachments that I had for my family and for others. All that, with His Grace, I could get rid of all of the that.

So, Satsang...the point of telling you this is that Satsang is not a small thing. And in Satsang, a lot of our questions are answered, a lot of our queries are addressed, and a lot of the burden of karmas is also reduced by listening to the Satsangs.

In Satsang only we come to know about the true purpose of this human life, of why we have been given this human body. And in Satsang only, we are able to increase our love and affection to God Almighty, to our Satguru.

The words of the Master are pure and they are sublime. And when we listen to those words lovingly, that cuts a lot of our karmas also.

Birah ki aag jab bharrke,
Door kar jagat ki kaai.
Laga lo lagan satguru se,
Mile phir shabd lau laai.

Swami Ji Maharaj says, "When you listen to the Satsangs, you get motivated to do your devotion. And when you do your devotion, you do your Simran Bhajan, that also increases the love and affection that you have for the Master. And you develop those pangs of separation from the Satguru, from God Almighty, which help you go further within.

So, Satsang is a great thing. And when we go to Satsangs, we come to know the true purpose of our life, the true purpose of this human body. We come to know about God Almighty and the Path to go towards God Almighty. And we come to know about the reality — what is the reality, what is falsehood — when we come to Satsang.

So, when we continue on this path of devotion in the Satsangs, the attachments that we have for all these worldly matters, those attachments gradually start melting away. And the pangs of separation with God Almighty start increasing and our love and devotion for God Almighty increases. We understand from the Satsangs that all these attachments that we have, all these relationships that we have in this world are a matter of redeeming our karmas of our give-and-take that we have from our previous lives. And as we settle this give-and-take with these various relations, those relations then melt away. The relations that we have here, whatever the relations are, relations that we have at a physical level, these relations are not at the level of the soul. Because the relation that we have with the soul is with God Almighty.

When the Master initiates the soul, He gets connected with the soul and He holds the soul. And even if the family or all the other relationships and everything else in this world leaves

that person, the Master will not leave that soul. And He will hold onto that soul till He has taken the soul back and placed it in the lap of God Almighty.

All the relations that we have here, they have a basis of selfishness. They have a basis of redemption of the karmas from previous lives that have to be settled. But the relation that we have with the Satguru is selfless. And the Masters selflessly help the soul. And, at the time of initiation also, They, in fact, take the larger load of karma. The bigger sins that have been committed, They take the burden of those karmas and they wash those karmas. They take them upon Themselves and wash them away. They reduce the burden of those karmas on the soul.

So, when we do our meditation, we spend at least two hours to two and a half hours every day, the Master also helps us in our daily karmas — in the way we go about in our daily lives also. The hand of His Grace is upon us. And then, at the time of death also, He comes to fetch the soul. He does not allow the angels of death to come and take the soul.

Once the Master holds the soul at the time of initiation, He hand holds the soul right through all the planes. At the time of death also, He holds the soul. And, in all the planes, He accompanies the soul till He takes the soul to God Almighty.

Kabir Sahib says, "There is no greater giver than the Satguru. The Grace of the Satguru is incomparable, not only in these three worlds, but in these entire sixteen planes. Nobody graces the soul as much as the Satguru does."

So, those who do their meditation for two hours daily, they can see for themselves how the Master helps them, how the Master graces them spiritually also, and also on the worldly plane in their day-to-day lives.

And those who don't do meditations every day, even if they bend their heads asking for mercy, the Satguru is unable to help them because the Grace is showered through Bhajan Simran. One cannot outwardly ask for that Grace. One has to seek that Grace. He has to do his Bhajan Simran. Even if he is far away, if someone is doing his Bhajan Simran, the Master knows what that soul wants and He will definitely grace that soul. But we have these shortcomings that we don't do our meditation, but then we expect the Master to shower Grace upon us and we keep asking Him to shower Grace upon us. So, even if He wants to shower Grace, He is unable to do that.

Chhutega janm aur marna,
Amar pad jaaye tu pai.
Bhaag tera jage sota,
Naam aur dhaam mil jaai.

Swami Ji Maharaj says, “You will develop that love and affection for the Master. And as that love and affection increases, you get the pangs of separation from the Master. And when you are able to sit in your meditation, focus your attention at the Eye Center and manifest His Radiant Form, with those pangs of separation that you have for Him, that love and affection that you have developed for Him, He manifests at the Eye Center. And when you have done that, then you have become successful.”

So, for a satsangi, that is the success. That is his good luck, when he has manifested the Master. But outwardly, the worldly people, they consider getting the worldly riches as success, or worldly riches as good luck. So, if someone gets a lottery; they say that he is a very lucky person. And that's how they look at good luck. That's how they look at success. But unfortunately, when the soul leaves the body, all that wealth, all those riches, will be left behind. It is only the wealth given by the Satguru that will continue with the soul beyond death.

Swami Ji Maharaj says, “You are fortunate when you have manifested the Master within. Because by that manifestation, you have rid yourself of this ocean of life and death. You're coming and going has stopped and you get your salvation and go back to God Almighty.”

Kahoon kya kaal jag maara,
Jeev sab gher bharmaai.
Nahi koi maut se darta,
Khauf jam ka nahi laai.

Swami Ji Maharaj says, “There is so much I have said about this, but despite saying all this, again and again, we fall back to the world. We, again and again, do the repetition of our wants and our desires of this world.” So, what is there in those desires? What is there in those wants? There is suffering. There is pain. And there are the 8.4 million lifeforms, in which you have to come, again and again, and take birth in them. I'm telling you to do your Bhajan Simran and listen to the Master and go within. What is there in that if you get enjoyment, you get bliss, and you get salvation? But despite having explained this again and again, we always fall back to those desires of this world."

Kabir Sahib also, in His Bani, says, “If you want enjoyment, you want bliss, you want salvation, what is the first step? The first step is Simran. If you do your Simran, then that Simran will give you that bliss. It will give you that salvation. Because by doing Simran, you will remember God Almighty. You will remember your Satguru. And you will work towards going there. And that Simran will then take you towards your God Almighty and it will give you the perpetual bliss that you are looking for.”

So, therefore, Swami Ji Maharaj also says, “If you are following all your desires here and you are continuously repeating that, you are going to come back here. But if you do your

Simran, then that is going to take you back to God Almighty. It is going to take you to Satguru.

Parre sab moh ki phaansi,
Lobh ne maar dhar khaai.
Chet kaho hoye ab kaise,
Guru ke sang nahi jaai.

Swami Ji Maharaj says, "There is this fire of greed which is burning within you. And it is that fire of greed which is continuously drawing us into this world — the desire and the wish for this world — and everything that this world has to offer. That is, again and again, drawing us back into these 8.4 million lifeforms."

So, that fire of greed is burning in everybody, whether he is a king or whether he is a pauper or a beggar. It is burning in everyone. The king sits on a throne of gold and he sleeps on a bed of silver, but even then, he wants more. Even then that fire, the greed for wanting more, is burning and it is keeping him unhappy. Like that, that fire of greed is there in everybody. And all are unhappy as a result of that.

So, Saints say, "There is no bliss and happiness in wealth. Likewise, there is no bliss and happiness in status. And also, there is no bliss and happiness in power, in ruling." So, all these will not give you the perpetual bliss and happiness.

Masters say that the only bliss and happiness you can get is by coming and opening your Third Eye when you focus the attention of your soul and come to the Tenth Door. And there, you manifest the Radiant Form of the Master. You will get the true happiness and the true bliss that you are so looking out for.

Guru Nanak Sahib also says, "Those who have taken the support of Naam, they are the truly blessed ones. They are the happy and blissful ones. All those who have placed their support in the outward wealth and outward riches and material things outside, they are the unhappy ones."

Kaam aur krodh bich bich mein,
Jeev se bhaarr jhonkvaai.
Guru bin koi nahi apna,
Jaal yah kaun turrvaai.

Swami Ji Maharaj says, "Maya has placed these five thieves — lust, greed, attachment, ego, and anger — these five vices that are placed within us. And, time to time, these affect us and they continuously keep us unhappy."

So, when we do the practice, when we go within and open our Third Eye, there these five vices — that is, the lust, anger, greed, attachment and ego — all will come in the form of

five-year-old children, and they will ask for our mercy there. So, all these will appear once we go to the Tenth Door.

Currently, they control us. They are powerful and they control us. But when we come to the Tenth Door, we are able to control them.

So, when the Saints see us suffering in this world, They see our pain and suffering, They come into this world and They try to awaken us from this. And They try to rid us of this pain and sorrow and They explain by way of Satsang as to how we can change and get ourselves rid of this pain and sorrow. But we are not willing to listen.

Kutumb parivaar matlab ka,
Bina dhan paas nahi aai.
Kahaan lag kahoon is man ko,
Unhi se maas nuchvaai.

Swami Ji Maharaj says, "Your family and your near and dear ones are coming to you for the materiality and wealth that you are offering. And despite the suffering that you have in your relationships with them, you're not willing to leave those relationships — despite the explanation given by the Masters in the Satsangs."

* * *

Maharaj Ajaib Singh Ji used to relate this story. That, on a village road, there was this wealthy family and there was this old man — the old senior of the family — who would lay on his cot there. And when one gets old, the mind also gets more active. And for passersby, he would keep asking them, who they are, where they are coming from, or he would then sometimes abuse some people. All that would keep happening. So, his grandson once got annoyed with him and he kicked him. When he kicked him, this old man started crying and he stood on the road. And he was crying there and he was also abusing his grandson.

So, that old man was standing there crying and hoping that some person would come and listen to him. And there he was crying and abusing his grandson also. And he was also feeling bad that he had made this land. He had purchased this land, purchased all the wealth, created this house, and all these people were staying in the house which he had made. And this grandson was just born a few days back. He had come and he had kicked him. So, he was feeling very bad about it.

So, passersby were not really bothered. They felt that this old man was just crying like that and they would pass by. But then, in the afternoon, there was this sadhu who was walking past, and he saw that this old man was crying. And he went to that old man and asked him why he was crying?

So, that old man then, he was just waiting for someone to come where he could cry and relate to him. So, he started weeping and he started explaining that, "I earned so much money and I constructed this house, bought this land, and I looked after my family. And now, this newborn, this small young grandchild, came and kicked me. So, does he really have a right to kick me like this?"

So, when he said this, "My grandson, does he have a right to kick me like this?" That sadhu, who was listening patiently to this old man, he said, "Yes, you have become old and they are ill-treating you like this. And now, your life is also short, so why don't you come with me to the ashram? And in the ashram, you can do your meditation. You can do the devotion of God and make the most of this human life that you have been given." So, the sadhu started explaining all this to him and advised him that he should accompany him to the ashram. The moment he said this, the old man, instead of getting annoyed on his grandson, started abusing that sadhu.

And he said, "Who has sent you here? You are asking me to leave my home? Has someone tried to tell you and train you so that I leave my home and come behind and leave everything here? God bless my grandson, but I will not come with you. I will go back to my home."

So, that way, we are in this world. However much we are saddened by the relationships that we have, how ever much they beat us or they abuse us or they ill treat us, despite all of that, we are not willing to leave all that.

Guru aur saadh kahen bihu bidhi,
Kahan unki na patiyaai.
Mehar bin kya koi maane,
Kahi radhasoami yah gaai.

Swami Ji Maharaj says in this Bani, "The Saints see the suffering of the souls. And They see all of the pain and the suffering and They come and explain in the Satsang, trying to give us a solution to that pain and that suffering — and how we should get ourselves rid of that." But there is no one who is willing to listen. We again choose to go back towards that suffering and towards that pain. We are not willing to accept that solution given by the Masters.

Swami Ji Maharaj says, "Such is the condition that, without the Master Himself showing Grace for us to understand what is the solution, we will not be able to get ourselves rid of this pain and this suffering that we are putting ourselves in."

So, Saints say, "In tens of millions of devotees, there is only one who actually listens to the Masters and follows what the instructions are and manifests God Almighty."

Guru aur saadh kahen bihu bidhi,
Kahan unki na patiyaai.
Mehar bin kya koi maane,
Kahi radhasoami yah gaai.

Radhaswami.

7

Meditation Talk
03 Jan 2023 – Morning

All Yogis And Others Who Have Not Crossed Brahm, They Will Not Know Or Realize The Higher Truth

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The Bani* which was just sung by the dear one, it is the Bani of Kabir Sahib. Kabir Sahib, when He was fourteen years old, He was a very pure soul. He had come down as a Ready Soul and He was Sat Purush. But, on a worldly plane, people were wondering how He could talk so much about all inner the realities, about the inner planes and everything? When He would explain, people would wonder how He knew this and Who was His Guru?

* *"Asi mere, oojal kare de, oojal kare de" — by Kabir Sahib*

So, He saw that there is, on this worldly plane, a need for a Guru and, in those days, Ramanand was a very well-known brahmin and a well-known Guru. So, Kabir Sahib adopted Ramanand as His Guru and he was born and brought up in a weaver family.

So, the weaver family was a Muslim family and he was brought up as a Muslim. And when He asked for being initiated by Ramanand Ji. Ramanand Ji told Him that, since He was a Muslim, Ramanand was unable to give Him initiation because he had a lot of disciples who were from stately families and from the rulers of that place. So, he said, "If they come to know that I have given initiation to a Muslim, then they will not like that." So, he refused to give initiation to Kabir Sahib.

So, when He was refused, Kabir Sahib did not accept that and wanted the initiation from Ramanand Ji only. So, He observed that Ramanand Ji would do puja on a mental plane. So, he would do his deity worship, all the worship of the gods and goddesses, in his mind. And he would bathe four times a day. He would bathe early morning at four o'clock, then eight o'clock, then again at twelve o'clock, and at four o'clock. So, that way, he would bathe four times and he would contemplate and do the puja in his mind.

So, this is an incident when Kabir Sahib was eight years old and he observed this routine of Ramanand Ji. So, He decided that at 3:30 AM, he would go on the Sumer Ghat. Now, that was the place where Ramanand Ji used to always come in bathe. So, there were steps — big steps — on that ghat. And Kabir came and He lied prostrate on those steps. And, in the early morning hours, it was dark. So, when Ramanand Ji came, he kept on

repeating 'Ram, Ram' when he was walking. And as he climbed down the stairs, he stepped on Kabir Sahib's chest. And when he stepped, he immediately realized that there was someone lying here and he repeated 'Ram, Ram' and he stepped back. So, when he did that, Kabir Sahib caught his feet, and He said, "You have initiated me now."

So, Ramanand Ji said, "When did I initiate you?" (Ramanand Ji, whenever he would initiate also, he would give the name 'Ram, Ram' to his initiates.)

So, He said, "You just repeated 'Ram, Ram' when you placed your foot on my chest. And I have, therefore, been initiated by you."

So then, Ramanand Ji accepted that he had, indeed, initiated Kabir Sahib. But he said, "Let this not be known to others and don't visit the ashram."

So, after the morning bath, Ramanand Ji used to go back to the ashram, and then he would sit for his puja, his worship. He would go to his house, and in his house, he would do this worship of deities, thinking about them in his mind. So, Kabir Sahib, at four o'clock, would go and take Darshan of Ramanand Ji.

* * *

Now Gorakhnath had done a great yoga and he was a great yogi. And in the Himalayas for several years, he had performed his yoga and, as an attained soul, he came back. And, while he was returning to his place, he went from place to place and he would meet several people on his return journey.

So, in his ego, with what he had attained in his practices, he came to Banaras. And there, since Ramanand Ji was very popular, he came and placed his trident at the gate of Ramanand Ji. And, with his mystic powers, he sat on the trident and he challenged Ramanand to come out and get in a debate with him on the inner realms and on the Shastras and his understanding. And he said, "If I defeat you, you have to leave the ashram and go. So, if you cannot face me, you leave the ashram."

So, Ramanand Ji was very humble by nature. He was a very soft-spoken person. When he saw that Gorakhnath had come and he was sitting like this and challenging him, he decided, "It's all right, I will not face him. I will leave the ashram instead." So, he started packing his bags to leave.

So, one of the disciples ran to Kabir Sahib and he told Him, "A yogi has come and he is sitting at the tip of his trident at the front of the ashram of our Guru. And he's challenged him."

So, Kabir Sahib told that disciple that he should go back and tell the Master, Ramanand Ji, not to leave the ashram. He said, "I will come and I will answer all the questions of that yogi."

So, Kabir Sahib then went to the ashram. He took a ball silk with which they would make saaris. So, He took that ball of silk and, wrapping it with the silk thread, He walked towards the yogi.

So, by then, Gorakhnath was very annoyed that Ramanand had not come out to face him. So, he was ready to curse Ramanand.

Meanwhile, Kabir Sahib reached there and He told him, "Okay, I am here to answer your questions. So please, ask your questions."

So, when Gorakhnath saw the small Kabir standing in front of him, he said, "You were just born yesterday. What will you know of all these inner realities. I'll just curse you and convert you into ashes if you stand like this."

Then, Kabir Sahib saw that Gorakhnath was very egoistic. So, to teach him a lesson, Kabir Sahib threw that ball of silk in the air and it went ten times the height of that trident. And Kabir Sahib went and sat on that ball of silk.

So, when Kabir Sahib sat on that ball of silk, they started their debate. And this debate went on for seven days with the questions, answers, and everything. And, eventually, Gorakhnath lost that debate. And, after that, he said, "Okay, let us see how much mystical powers we have."

So, this debate of Kabir and Gorakhnath, that is written in a form of a book, a granth, and the entire debate is written and illustrated there.

After the debate, Gorakhnath asked for expression of their mystical powers. So, Gorakhnath, using his mystical powers, converted himself into water and he told Kabir to search for him. The people who have these mystical powers — these riddhis and siddhis — these powers are not beyond the five elements. So, you cannot go beyond these five elements. And he used his mystical powers to convert himself into water.

When Gorakhnath converted himself into water, he contained himself in a jug. So, Kabir Sahib was Sat Purush. He knew what Gorakhnath had done. So, He called for five small vessels and He took the water in that jug and He placed it in those five vessels. He told Gorakhnath, "Okay, now you come out."

When He said that, by putting that water in five different vessels, Gorakhnath's body was divided into five different parts, so he could not come out. So, he requested that the water again be placed in the jug. And after that was done only, he came back in this form.

When he returned, then Kabir Sahib said, "Okay, now, you look for me and you try to find where I am." And Kabir Sahib was Sat Purush. He converted Himself in the Sound Current. And once He manifested as the Sound Current, it was impossible to search for Him or get Him, because Sound is there everywhere. So, finally, Gorakhnath accepted defeat. And, when Kabir did this, he wondered how such a small boy knows so much? So, that is the time that he asked Kabir Sahib from which place had He come? Who was He and where has He come from? And that is the time Kabir Sahib sang this Bani which was sung. And He said, "I come from a place only where those people who are initiated, they know. And those who have done the practices, only those people will know. All other yogis and all other people who have done various other practices, but have not crossed Brahm, they will not know or realize from where I have come."

So, He has explained Sach Khand in this Bani — in this Bani which was just sung, I thought I'll explain that to you.

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So, the time is good. Let us close our eyes and get connected to Simran and Dhyan.

8

Meditation Talk
03 Jan 2023 – Afternoon

Bhajan And Simran — That Is The Biggest Gift That You Can Offer To Your Master

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In Sant Mat, the first stage of Sant Mat is the devotion of the Guru. The first stage is the devotion of the Satguru. That is because by the devotion of the Satguru only we will be able to go within and go to God Almighty. Now, the devotion of Satguru is not getting up early in the morning, putting some incense and garlanding the photograph of the Master or praying outwardly. In Sant Mat, the outward devotion or outward prayer to the photograph of the Master is prohibited because that is inanimate. When we do the devotion of the Master, it should always be contemplating the form of the Master as we have seen Him, when we have either met Him or during the time of initiation or any such time. So, outward worship of a photograph or any image like that is prohibited in Sant Mat.

So, the devotion of the Master or the Guru, there are three ways to do it. One is to listen to Satsangs. Daily, we have to listen to the Satsangs of the Masters. The second is seva. Wherever there are programs or retreats or there are gatherings of satsangis, if we go there and help in those gatherings, then that is the seva that we can do. And the third is the Bhajan Simran. So, we have to do Bhajan Simran every day.

So, the Satsang every day, seva, and Bhajan Simran every day, these are the three ways we should do the devotion of the Master. And, by doing this, we will be able to purify our mind. By doing our Bhajan Simran and listening to Satsang and doing seva, we purify our mind. It becomes more sublime. And, as the mind becomes purer, we will be able to improve our meditation. And, one day, we will be able to leave the nine doors and come to the Tenth Door when the mind gets purified by these practices.

So, when we come from the nine doors, we come to the Tenth Door at the Eye Center. There, just like the sky that we see outside, there is a sky within. And then the soul gets sky bound and it goes upwards and it crosses the sphere of the sun, the moon, and the stars. And then it manifests the form of the Master.

So, after we have manifested the Radiant Form of the Master, the duty of the disciple is over. Our duty is to reach up to there and to manifest the Radiant Form of the Master. After that, it is the Master's duty to take us further to God Almighty. So, once we have manifested the Radiant Form of the Master, He then takes us to the eighth plane and gets us to have the darshan of Maya. So there, we have the darshan — the soul gets the darshan of Jyoti — and the Sound Current is manifested.

So, that Sound Current remains permanently within us. That is manifested only by the Grace of the Master. And once that Sound Current is manifested, then that will never reduce. The Sound is so reverberating within that, even when we are sleeping, we can listen to that Sound Current. And when we listen to that Sound Current, even the sounds outside do not disturb us and we can, without any break, listening to that Sound Current.

So, once that Sound Current is manifested, we have completed our duty. Once we have manifested the Radiant Form of the Master and He, with His Grace, has manifested the Sound Current, our duty of the devotion of the Master is over. And then, after that, we do the devotion of Naam. So, beyond that, it is the bhakti of Naam, or the devotion of the Sound Current, or the devotion of Dhun, as it is called.

And there, that soul travels on that Sound Current in the form of Sound and Light. So then, the Sound Current takes the soul further towards God Almighty. That Sound Current is emanating from God Almighty and it is resonating at the Eye Center. It is a very pure and very sublime Sound Current. And when the soul gets connected to that Sound Current, all the sins, all the burden of karmas that it is carrying, all that gets redeemed. So, thereafter, the Sound Current takes the soul further to God Almighty.

Now, our work of doing Simran is only up to the point where we clear the nine doors and come to the Tenth Door. Then, after that, it is the Grace of the Master that the Sound Current is manifested. And once the Sound Current is manifested, we don't have to do any effort of Simran. Then we only have to do the contemplation, listen to the Sound Current, and be in that Sound and Light. And then the Satguru takes us on that Sound Current back to God Almighty.

So, the devotion of the Master is only listening to Satsangs, doing our Bhajan Simran, and seva. And with that Simran, we clear the nine doors and come to the Tenth Door. And, at the Tenth Door, after that, our duty is over. It is the Satguru Who takes us further and He will hand-hold us till He takes us in the lap of God Almighty. He will not leave us till He does that.

So, the devotion of the Master is in these three practices. Beyond this, there is nothing else that needs to be done. In Sant Mat, there is no outward show. There is no need to put any incense, or light any candles in front of the Master, or light any lamps, or do any

kind of austerities or any such outward practices, or adorn saffron clothes, or put up any such appearances. It is only about doing these three practices.

So, the Master tells us, "You give me only one gift. And what is that gift? It is the gift of doing Bhajan and Simran." So, when you do your Bhajan Simran, that is the biggest gift that you can offer to your Master. And He is very happy in that gift. And He showers His Grace when He receives that gift.

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The time is nice and quiet and we should make the most of it. Let's close our eyes and get connected to our Simran and Dhyan.

9

SATSANG
03 Jan 2023 – Afternoon

With The Grace Of The Living Master, All Doubts And Queries We Have Carried Get Cleared

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The paathi sings from the Bani of Sant Kabir Sahib from the book: Santo ki Bani...

Bhakti padaarath tab milai, jab guru hoy sahaay,
Bhakti padaarath tab milai, jab guru hoy sahaay,
Prem preeti kee bhakti jo, pooran bhaag milaay.

This is the Bani of Param Sant Satguru Kabir Sahib. It won't be wrong to call Kabir Sahib the first Guru of the Kali Yuga. After about thirty-five years from the time that Kabir Sahib came, Nanak Sahib also came. And then, there were nine successors to Guru Nanak Sahib. So, this is the Bani of Kabir Sahib and, in this, He talks about the greatness of devotion. And He says, "That devotion we get, when we get the Satguru."

This was also told to Sheikh Taqi when he asked as to how one would manifest God Almighty? So, he was told, "You should go to a Fully-Attained Master. And go with all humility and love for that Master and He will show you the Path to go back to God Almighty."

Kabir Sahib says, "You will get true devotion when you go in the company of a Master, you go in the company of the Satguru. Because, when you go there, by His Satsangs, we come to know the Reality and we come to know the true purpose of our existence here. And gradually, with His Grace, we are able to go within and do that real devotion. And whatever doubts we have been carrying for many previous lives and this life — and many queries that we have — all those get cleared when we go and listen to the Satsangs."

So, Kabir Sahib says, "You will get true devotion when you go in the company of a True Master." And, He also says, "You should have past impressions, and when you have good past impressions from your earlier lives, you are able to assimilate what the Master is telling you in the Satsangs. And what He is explaining to you, you are able to absorb that and that's how you are able to do better devotion."

* * *

Once, in Rajasthan, there was King Pipa and he once invited brahmins – a gathering of brahmins – and then he asked all of them, "You go to so many places, and religious places, and other places, so is there any Saint like Kabir Sahib?"

So, one of them told him, "In Kashi (that is the place where Kabir Sahib was), though Kabir Sahib is not there, but there is Ravidas Who is there in that same place." And they told him that He also preaches like Kabir Sahib. And other than Him, at least, we do not know about any other Saint Who is present."

So, Pipa made up his mind that he will want to go and meet Ravidas. And he was looking for an opportunity. So, during the season when people take a holy dip in the Ganges, he decided that the royal family will also go there. And he decorated about ten chariots and he took his family along.

So, he took his family there. He did not tell the family that he was going to go and meet Ravidas, because Ravidas, by caste, was of a lower caste and Pipa was of a higher caste. He was a kshatriya. So, he did not inform the family that he would go and meet Ravidas.

So, accordingly, the royal family, all the nobles, and many other people, also joined in and they went to take a dip in the holy Ganges and they set up tents on the banks of the river. And they all decided to go and take that dip. So, Pipa told his family members that he'd just take a tour of Varanasi, take a tour of Kashi, and come back while they continue with their taking that dip in the river.

So, he saddled up his horse and he went out in search of Ravidas. And after searching for Ravidas, he finally came to Ravidas Ji's place. And there, the Satsang had just got over and Ravidas Ji was distributing Parshad. He was giving rock candy to everybody and everybody had queued up to take the Parshad.

So, Pipa also stood in that queue. And as he reached Ravidas Ji, Ravidas Ji saw, "This is a king who has come to me. I should give him something special." So, Ravidas Ji decided to give him something special. But just to show the other people, He dipped his hands in a pail of water which leather had soaked in. Ravidas Ji by profession was a cobbler. So, He would soak and treat leather. So, to show everyone, He dipped his hand in that water and He offered that water as Parshad to Pipa.

Now, when Pipa bowed down to take the Parshad, this thought crossed his mind, "Ravidas is a cobbler and His thinking is such that I am such a king and I have come to Him and He is trying to convert me into a cobbler." Because in those days, there was this feeling about touch — and if a cobbler gave someone else this water, he would also turn into a cobbler. So, Pipa felt, "He is trying to convert me into a cobbler."

So, Pipa also tried to show that he was taking that Parshad which was being given — that water which was poured into his palm. He just turned and he let that water roll into his sleeve and he did not drink it.

Then, with a saddened heart, Pipa left from Ravidas Ji's place and he went back to the tents. And when he went back there, since that water had stained his sleeves, he quickly looked for a washerman. Now, at that time, even the washerman's family had gone for a dip and there was a small girl of six years and an old man of eighty years. Only they were there at home and everyone else had gone.

So, he asked that washman to clean those sleeves which were stained by that Parshad which was given by Ravidas Ji. So, that old man told that young girl, "While I prepare the hot water for cleaning it, you suck out that stain." So, usually, the washmen suck out a stain and they spit it out; but she was a small girl, she did not know that. And as she started sucking out that stain, it tasted sweet. So, she started swallowing it. And when she started swallowing it, the attention of the soul started going up because it was Parshad from Ravidas Ji. And she then started sucking more and more of that stain and, gradually, her soul went up to Sach Khand.

So, after a week, Pipa returned back to his kingdom and that small girl, since she had gone to Sach Khand, she started doing Satsangs outside her hut. So, she started doing the Satsangs and, gradually, people started coming and attending her Satsangs. Sadhus would come and a lot of people would come and attend because she said such amazing things. And after about six months also, this news even reached Pipa.

So, Pipa came to know also about this young girl and her Satsangs. So, he decided, "She is a washerman — she is not a cobbler by caste — so, she is of a higher caste and I can openly go and visit her. There is no problem in doing that."

So, he decided to go and visit her. And he sent his seat before so that he could sit and listen to her Satsangs. So, accordingly, he and his people came and they listened to her Satsang. And after the Satsang, he went and bowed down prostrate in front of her.

When he bowed down prostrate in front of her and got up, she also bowed down prostrate in front of him, which annoyed him. He said, "Why did you bow down to me? Because I have bowed down to you because of your Satsang and the way you are enlightened."

So, she said, "Actually, I have not bowed down to you because you are a king. But I have bowed down to you because you are my Master. It is because of you only that I have got this enlightenment."

So, Pipa was surprised because he felt that he himself was not enlightened. So, how could he have enlightened her? And when could he have initiated her? So, he was wondering how that happened?

So, then she told him, "In Banaras, you had given me your kurta for cleaning. And it is because of that cleaning only that I got this enlightenment."

So, after that, when he heard that, he was really shocked because he realized that he had thrown that water, but it was actually Parshad given by Ravidas to him. And, therefore, he cursed himself, all this caste system, and everything around it, and he went back to Ravidas Ji.

So, he went to Ravidas Ji and he bowed down to Ravidas Ji and cried, "You had given me that water of leather and I've thrown it. So, I made a very big mistake. So, please forgive me and give me that water again."

Ravidas Ji said, "It was not water. I had got you Nectar from Sach Khand and I gave it to you. Just to show others, I dipped my hand in that other water. But actually, it was Nectar from Sach Khand. That is what I had given to you, and you wasted it. So, whoever it was destined to go to, it went to her."

So, Pipa asked Him for forgiveness and to shower that Grace again. But then, Ravidas Ji said, "For Saints, They do not shower such Grace repeatedly. It happens once in a while. So, now that that opportunity is lost, you can still do that by initiation. I will give you initiation; and then, you do your practices and go to Sach Khand."

So, Pipa then asked for initiation and he was given initiation by Ravidas Ji. And then he renounced his kingdom and he sat and did his meditation. And in a few years only, he was able to go within and go to Sach Khand. So, He became a great Saint. And He has written a lot of Banis. So, Pipa's Bani is contained in the Guru Granth Sahib.

So, like that, when the soul goes in the company of the Master and it has past impressions, the Masters turn those past impressions and transform that mind and soul — that jiva. And that is how that jiva then is able to do meditation and go within and do devotion.

Sab se kahke pukaar ke, kya pandit kya shekh,
Sab se kahke pukaar ke, kya pandit kya shekh,
Bhakti taan sabde gahe, bahuri na kaache bhekh.

Kabir Sahib says, "I say this to everybody — whether it is a pundit or a brahmin or a sheikh — I say this to everybody, that you have to go in the company of the Master to get that true devotion."

So, Kabir Sahib says, "I say this to all the brahmins and all the sheikhs that the true devotion is from a True Master — when you go to a True Master."

* * *

But this statement of Kabir Sahib is so much misused that, in fact, I'll relate to you — when I was young, and in our place (this was near Varanasi only) there was this convention. We followed this custom that when people are old, beyond sixty years, they become 'gurumukhs', automatically, by leaving eating of any nonvegetarian food and all. So, those people are considered 'gurumukhs'. And then, there was a season when these people would come – supposedly from Kabir Sahib, as disciples of Kabir Sahib — they would come and they would give 'Naam'.

So, at that time, I did not know what this Naam was. And what they would do was, they would come and they would take a betel leaf and, on the betel leaf, they would write 'Sat Naam' and then give to the person to eat that betel leaf. So, once he had eaten that betel leaf, he had got 'initiated'. So, that was how they would fool people. And then, whoever becomes a guru like that, then you have to offer your homage, you have to give them clothes, or some money, or other things, and that's how they make a living. So, this is how this great Teaching of Kabir Sahib is so much misused for these kinds of peculiar purposes.

So, Kabir Sahib says, "I repeat this to all the brahmins and the sheikhs that by outward attire and show, one is not going to get devotion. Devotion will only be attained within by the company of a True Master."

Dekha dekhi bhakti ka, kabahu na chadasee rang,
Dekha dekhi bhakti ka, kabahu na chadasee rang,
Bipathi pade yon chaadasi, jyon kenchulee buvang.

Kabir Sahib says, "People, when they get initiated, if one gets initiated, by looking at him, other people also start taking initiation." In fact, in earlier times, this was not so prevalent, but in earlier times, if in a family, one person would get initiated or two people would get initiated, they would force the entire family to take initiation. So, whether or not the rest of the family members would like to take initiation or not, they would be forced to do it.

So, in Sant Mat, we should all remember that this is not something by force that you can do. So, if you have been initiated, you want your other family members to be initiated, you should not force upon them that they should also get initiated. It is only when they themselves feel they should take initiation, or they require initiation, that they should be encouraged to do it.

Because, when you force such people, they don't have that kind of sincerity in doing this and they don't have that kind of devotion to follow it through. So, they don't even attend Satsangs and they don't sit for meditation. And if there is some difficulty that they face in life, then they leave this Path — like a snake sheds off its skin. So, when the snake sheds off its skin, it never goes back into that skin. So, like that, they shed off this devotion and this Path and they never come back on this Path.

Therefore, we should never force someone to take initiation. Only when that person feels of his own will that he needs to take initiation that we should encourage him. Because there is no benefit otherwise if he is forced to take initiation.

So, till we have that love and affection towards our Master, we will not be able to progress on this Path and there is no point in being forced on this.

The only way to develop that love and affection and that devotion on this Path for your Master and Naam, is by doing your Bhajan Simran every day and by listening to Satsang every day. Only then we will continue to get that motivation, and that love will develop within us.

So, therefore, Kabir Sahib says, "When one sees the other getting initiated and he goes for initiation and, likewise, the third person goes — seeing the second person taking initiation — then such people, just because they see the other one doing something, they have followed this Path, such people will never be able to get and assimilate those colors of love and devotion on this Path."

Tote mein bhakti kare, thaaka naam sapooth,
Tote mein bhakti kare, thaaka naam sapooth,
Maaya dhaari maskare, kethe hee gaye ooth.

So, only that disciple, in whatever difficulty he faces, with whatever difficulty he is going through in life, maintains his love and affection on this Path and, continuously, he is on his Bhajan Simran and meditation. Only such a disciple is loved by the Master. The Masters love this disciple who stays steadfast on the Path, despite all the difficulty that he faces.

So, whatever we are going through in our life, whatever difficulties we are facing, all that is a result of our own karmas, of our own deeds in our previous lives. And we have to go through these.

Normally, the Saints don't interfere in these karmas. And, yes of course, the bigger karmas that we have, the bigger burden of karmas that the disciple has, they are assumed by the Master at the time of initiation. And that burden is definitely reduced. But usually, these karmas which we are suffering or enjoying in this life, those are not interfered with

by the Masters. Because it is like defying Kal. Kal requires that the soul — the jiva — which has incurred those karmas and deeds, should himself redeem those deeds. And nobody else should interfere. So, it is like defying providence. It is like defying the natural laws. Saints do not interfere in this.

So, of course, we are doing two and a half hours of meditation, or three hours of meditation, daily. And we are focused on our Satguru. And we are going about all our worldly duties, looking at those as duties, and inside we are connected with a Master. Then, of course, the Master showers His Grace on that jiva.

But otherwise, if we are not doing any devotion and we are simply expecting the Master to take care of our problems then, without any service, you are not going to get payment. It's like, without working, one is asking for a salary. He's not going to get paid.

So, there are such people, as disciples, if they get a small fever, they immediately call and ask for being relieved from that fever. So, that relief is not going to be given by the Master. It can be given by a doctor. So, he should go to the doctor instead of going to the Master. But then, such people, they ask for all these things, which is not correct.

Dekha dekhi pakadasee, gayee chinak mein choot,
Dekha dekhi pakadasee, gayee chinak mein choot,
Koi biralaa jan baahure, satguru swami moot.

Kabir Sahib says, "Those people who look at others and do outward devotion, that kind of devotion doesn't stay. Because, at the slightest difficulty, that person stops doing that devotion."

* * *

So, I have seen so many people like this. There was this disciple in Karnataka. I had taken him and he was an initiate of Sant Ajaib Singh Ji. And in fact, with the request to Sant Ajaib Singh Ji, even he used to do local Satsangs. So, he used to read some book and explain and have some people to whom he would read out those Satsangs. So, that went on. But when he faced a little difficulty, he stopped doing this. He stopped going to Sant Ji. And, in fact, he went and started doing all these mantras and tantras, all these vaid practices he was doing — by putting some lemon* and doing these mantras. That way, he was earning some money. Later, he wanted to also set up a shed. And for that shed, he wanted money. So, he went to go Govinder Singh Maharaj and he took initiation because he was getting money for setting up that shed. He did not tell them that he was already initiated. So, they agreed that if he transferred the land in their name, they would spend the money and set up the shed. So, that shed is there and Satsang does go on there. But he misused all this and he drifted from the Path. He went into doing all these mantras and all. And later, he had a very, very difficult death. At the time of death, he got into a

very difficult kind of illness where his back — the skin was tearing on his back — and it was smelling. It would stink. And like that, with a great deal of suffering, he died.

** This is a call back to a previous story involving traveling pundits who used to secretly bury lemons near a village and leave them for a time, only to return and demonstrate to the local villagers their 'special abilities' in professing where the lemons were buried. From this deception, they would accrue donations and lodging from the villagers surreptitiously...*

So, like that, people come, looking at others, and then they leave their Path on the slightest difficulty.

Also, in Satsang, in Sant Mat, when you have been initiated by one Guru, there is no need for you to go to another Guru for initiation. And normally, the other Guru also does not give you initiation if you are already initiated because your account stays with the first Satguru Who has initiated you.

So, here, in this case also, he misinformed and, therefore, probably, they agreed to initiate him and give him the money for the shed. But otherwise, they would also not have given him initiation. Now, the problem is that, in the second initiation, it is just a repetition. So, you know the Naam and you just repeat it. But the account is still with the earlier Satguru Who has given you initiation.

Now, that creates a problem for the initiate. Because when he now sits for meditation, he doesn't know on Whose form to contemplate — whether to contemplate on the first Guru or whether to contemplate on the second Guru? So, that creates a confusion and doubt in his mind and he is not able to do that kind of focus and devotion.

So, I say, "Even if, by mistake, you have taken initiation and some Satguru has initiated you, then you should continue contemplating on the form of that Master. Because your account is with that Master — Whoever has given you the first initiation.

Gyaan sampooran naa bhidaa, hiradaa naahi judaay,
Gyaan sampooran naa bhidaa, hiradaa naahi judaay,
Dekha dekhi bhakti kaa, rang nahi taharaay.

Kabir Sahib says, "Such people who, just by seeing others, have got initiation, they will not be able to manifest that Sound Current within. They will not be able to do that kind of devotion. And with time, and with some difficulty that they face, they will be walking away from this Path."

So, that thought has to come from within. That feeling, that love and affection, has to come from within — that we want salvation and, in this life, we are going to strive for that salvation and do that devotion. Only then, we will be able to get success on that devotion.

Masters say, "You stay in your own families. You stay in the comfort of your families. The Masters are not asking you to leave your families. You should sit within that, but do your meditation. Spend two and a half hours every day and do your meditation." Because all these relationships that we have outside are all only bound with our bodies. They are not bound with our soul. And the only relation that you have with the soul is with the Satguru and God Almighty. And this is the only path that will take you back to your True Father, to God Almighty.

Whatever we are getting here, whatever wealth we have, or whatever other things that we possess, they do not belong to us. They belong to Kal and Maya. We have come here in this world empty-handed, and when we leave also, we will leaving empty-handed.

We have seen so many family members leaving us when we have seen they have not taken anything with them. Like that, we will also be leaving everything behind and going empty-handed.

So, everything that we see here and what we have is only for but a few days. And when we leave this body, we will have to shed all this behind. And all the effort that we have made for amassing all these material things, we'll have to leave behind.

So, do that work which stays with you even beyond death and which takes you back to your God Almighty, which helps you do get back there. And that is given to you by your True Master, by your Satguru.

There is only one Guru Who takes care of you. If you are meditating, you will see that, in your worldly life also, He is helping you so much. And, at the time of death also, He comes to take the soul. And then, at each plane, with each form that we have, He will also assume that form and He will also handhold that soul till He takes the soul back to God Almighty and take the soul to its True Home.

So, therefore, we should spend time with Someone Who really cares for us and Who is with us in this life also, and Who is with us even later, beyond death, to take us to our True Home.

Prem binaa jo bhakti hai, so nij dimb bichaar,
Prem binaa jo bhakti hai, so nij dimb bichaar,
Udar bharan ke kaarane, janam gavaayon saar.

All this outward devotion and all these outward practices people are doing, they are only doing this for their livelihood. And they are just increasing their karmas by doing these kinds of practices.

When we ask for help or we ask for anything from others, it is like a debt that we assume. And, whether you redeem that debt by reaping it in this life or carry it forward in the next

life, for the life after that, we will have to redeem it. So, whatever we are asking and taking, whether it is one rupee or a hundred rupees or more, whatever it is, it has to be paid back. Therefore, in Sant Mat, this asking or taking for free is prohibited.

Brahmins feel that when they have a right to ask — and they feel that, as brahmins, they have that right — but there is this concept of 'brahmin', this caste of brahmin, is all made by humans only. It is made by man. It is not made by God Almighty. God Almighty has only made two castes — the male and the female. And, other than that, there is no other caste that has been created by God Almighty.

So when, after death, we go to the Lord of Judgment, the Lord of Judgment does not ask you your caste. He does not ask you whether you are a brahmin or a shudra. What is asked is, "You have been given this wonderful human life and what have you done with it? What are the good deeds that you have done and what are the bad deeds that you have done?" Only an account of that is kept.

So, the soul carries that burden of the deeds that have been incurred in this life, and it goes to that Lord of Judgment. And whatever castes and other things that are there, those get reduced to two handfuls of ash and end with the body.

God Almighty also does not ask, "What is your caste." And only those who have devotion for Him, who have love for Him, only they are permitted, entering in His Realm.

So, therefore, all these outward devotions and practices will be of no consequence unless we have that true love and affection within us. And that leads us to the devotion of a True Master.

Prem binaa jo bhakti hai, so nij dimb bichaar,
Prem binaa jo bhakti hai, so nij dimb bichaar,
Udar bharan ke kaarane, janam gavaayon saar.

Radhaswami.

10

Meditation Talk
04 Jan 2023 – Morning

This Path Of Sant Mat Is Not A Path Of Talking — It Is A Path Of Doing

In Punjab, in Sawan Singh Ji Maharaj's ashram, there was Bhai Wazira. He was a Muslim, but he had a lot of love and affection for his Master. He would never waste his time. Whenever he would do seva, he would do it with full commitment. And whenever there was free time, he would sit for meditation. By doing so for about three years, his mind became very pure and the attention of his soul started gathering at the Eye Center. And he was able to open the Tenth Door and his Third Eye.

When one reaches this state, one sees the Master everywhere. So, he would see Master Sawan Singh Ji everywhere. And that way, he would hug a tree and talk to the tree like it was Sawan Singh Ji Maharaj. Or if there was a dog that entered the ashram, then he would hug the dog and ask that dog as to where the Master came from?

So, when he saw a cow, he would hug the cow and treat it as the Master and ask the cow as to where it was going, where the Master was going? So, he could not digest that profound love that he had developed for the Master, where he was seeing the Master everywhere. And, seeing his condition, the others in the ashram went and complained to Sawan Singh Ji Maharaj.

So, when they complained to Sawan Singh Ji Maharaj, Sawan Singh Ji Maharaj got annoyed and He said, "Bhai Wazira is showing this inner reality outside, and he's not able to digest that." So, thereafter, the experience of Bhai Wazira stopped

So, when this happens, and this priceless gift of Grace that is missing from the Satguru — when that goes away or that is taken away — then there is a fathomless sadness to the disciple.

So, he tried a lot to sit in his meditation and rebuild that experience, but he was not getting that experience. He started living only on water — only drinking water. And he stopped even going for seva because he wanted to get that experience back.

So, he had left eating and he could not even sleep because of this sadness. And, as a result, in about ten to fifteen days, he became very weak. So, he became so weak that he could barely walk. And the others in the ashram were too scared to go back to Sawan Singh Ji Maharaj and tell Him about this condition of Bhai Wazira.

There were two satsangis— there were two disciples — of Jaimal Singh Ji Maharaj who were also staying at the ashram. So, the others in the ashram approached these two elderly disciples of Jaimal Singh Ji Maharaj. By then, they were about ninety years old or so. And they were staying at Sawan Sarai . So, the others approached them and told them about this condition of Bhai Wazira.

So, they called Bhai Wazira, and when they saw his condition, they also felt that he would not live long if he continued like this.

They told the others that, the following day they would go to Sawan Singh Ji Maharaj and seek His forgiveness for Bhai Wazira. So, the next day, they walked slowly towards Sawan Singh Ji Maharaj's house.

When they went to Sawan Singh Ji Maharaj and bowed down, they requested His forgiveness. And Sawan Singh Ji Maharaj asked them as to what had they done for asking for His forgiveness? Then, they told Him, "It is not for us. But it is for Bhai Wazira."

So, Sawan Singh Ji Maharaj got annoyed and He told them, "Why is he showing off his experiences? These experiences are not to be shown off. And all these experiences are for helping the soul to go back to Sach Khand. And one should not show these off to others."

So, anyway, on their request, He called for Bhai Wazira. So then, Sawan Singh Ji Maharaj called for Bhai Wazira and Bhai Wazira was brought there. So, He saw that Bhai Wazira had, indeed, become very weak and He scolded Bhai Wazira that he should not have shown off like this — his experiences to others. And these are experiences one has to digest and keep within and not be shown off. So then, He told Bhai Wazira to go and sit for meditation.

So, when he sat for meditation again, he could see the Light within. He could manifest the Radiant Form of the Master within. And all that experience that he had, all that came back. After that, his name was 'Moni Wazira'. 'Moni' is a person who doesn't talk. So, he stopped talking. If anybody asked him anything, he refused to talk. Therefore, his name was changed to Moni Wazira.

So, there were such experienced people who had very good experiences and they followed the instructions of their Master. For all the Masters, They always have one or two such disciples who follow Their instructions and who go within and have these experiences.

Like that, even at the time of Baba Somanath Ji, there was one Mr. Yagha and he used to work in the docks and do heavy work, like lifting these goods and placing them in the ships. So, he used to do a lot of such hard work. And his soul also would go within. He was also a very attained soul and he was a very sweet and gentle person. So, whenever we would meet, he would talk about the Master and, the whole night, he could go on talking about the Master and sing praises of the Master.

So, the point of telling you is that, if we also do our meditation of two and a half hours every day, and we listen to our Masters, then we will also get these experiences. We will also be able to become successful on this path of meditation. This path of Sant Mat is not a path of talking. It is a path of doing.

So, whatever the Masters say, we should follow those instructions. We should do our practices daily.

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The time is good so let us close our eyes and get connected to Simran and Dhyan.

11

Meditation Talk
04 Jan 2023 – Afternoon

Our Soul Is Sleeping In The Ignorance — By The Practice Of Bhajan Simran, We Awaken The Soul And Its Faculties

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Saints have adopted three practices for the soul to get its salvation. These are Simran, Dhyan, and Bhajan. So, Simran is the Five Names that are given to us which we repeat. And the other is Bhajan. Bhajan is the practice of listening and seeing within. The soul has these two faculties of listening and seeing. So, it is this practice which is called Bhajan.

All our thinking process is at the Eye Center and there are these four faculties. One is the mind, which puts up a thought — it throws up a thought. As soon as that thought comes, the second faculty is the faculty of contemplation. So, as soon as that thought comes up, immediately, the faculty puts up the image of what that thought is. And we start contemplating on that thought. We start visualizing on that thought. And then there is buddhi, or the intellect, which starts thinking on that thought. So, it is visualizing and it is thinking. And the fourth is ahamkar — or our impression or ego around it — where we start associating with that thought in terms of how it will affect us, or various aspects of that thought.

So, therefore, the practices are given to us, which are Simran, Dhyan and Bhajan. The Simran is the repetition of the Names and Dhyan is the contemplation of the Master. Bhajan is more of a practice which happens when we have manifested the Sound Current, or the Sound Current is resonating and we have developed the ability to listen to it and see the Light within.

The soul has two faculties — the faculty of listening and the faculty of seeing. So, the faculty of seeing is called nirat and the faculty of listening is called surat. So, nirat and surat are two latent faculties of the soul — and these are not active. And the process of doing Bhajan — by that practice — when we lift our attention at the Eye Center and try to listen within to the Sound Current and try to see the Light within, we are trying to awaken these two faculties of the soul. And slowly, we awaken these two faculties.

So, when we try to do our Bhajan and awaken these two faculties, gradually, as these faculties awaken — because the soul is in a state of slumber — both these faculties are not operating yet. So, when these start operating, it helps us in our spiritual progress. So, we are able to progress faster once we are able to see that Light and hear that Sound Current within.

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So, Somanath Baba Ji used to tell this, and give an example of this. That, if you are in the middle of the jungle, and it is very dark — pitch dark — and you are lost in that jungle and there are animals around you, then what will you do there?

So, when you are in a situation like this, He used to say, "You should be brave and you should then close your eyes and try to listen and try to see what kinds of sounds are coming and whether there is any familiar sound of a radio, or some dog barking, which gives you an indication that there may be a village in that direction. So, even if that village you are not able to see, but the sound which is traveling from that village is showing you the direction towards that village then, if you want to move in the jungle towards that village or towards that source of sound, then you need light, because it is dark. There cna be snakes, there can be scorpions, or there could be thorny bushes. So, to save you from all of that, you will need some type of light. So, you may have a torch with you. If you use your torch, that light will help you see the path and go towards that village or that direction. And the sound will draw you towards that direction and, that way, you will be able to get out of that forest. So, that way, you will reach the village, then can rest there and move from there."

So, like that, in our spiritual path also, on the path within, from the various planes that we travel, we also need these two faculties. We need that faculty of listening, of that Sound, and we need the faculty of Light to see where we are going.

So, once we have gone within, we have manifested the Radiant Form of the Master and, with His Grace, we have manifested Jyoti and the Sound Current within, then we can travel to the higher planes on that Sound Current. And with that faculty of the Light and Sound, we can travel on that Sound Current.

So, therefore, these three practices are important; and like Simran and Dhyan, we should also try to spend some time in Bhajan where we should close our eyes and ears — outward eyes and ears — and try to listen within and try to see within for higher Sounds and Light within. Because our soul is sleeping in the ignorance. It is in slumber and, by this exercise or this practice, we are trying to awaken the soul and its faculties.

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So, the time is good and we should make the most of it. Let us close our eyes and lovingly let us do our Simran and the contemplation of our Masters.

12

SATSANG
04 Jan 2023 – Afternoon

Create That Space For God Almighty, If You Want To Invite Him In

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The paathi sings the Bani of Tulsi Sahib from the book: Santo ki Bani...

Dil ka huzura saaf kar, jaana ka aane ke liye,
Dil ka huzura saaf kar, jaana ka aane ke liye.

This is the Bani of Param Sant Satguru Tulsi Sahib. So, I have told earlier, that Tulsi Sahib was the eldest son in a Peshwa family from Pune in Maharashtra. But he was always inclined towards spirituality. And he did not take up the role of the eldest in the family. Instead, he went out, he went out on his own, in search of spirituality.

So, his younger brother took on the leadership of the Peshwas and he became a ruler.

Tulsi Sahib's name was Shyam Rao. So, he left and he moved around the northern parts of India. And there, he got a True Master. And his name changed from Shyam Rao to Tulsi Sahib. There is a belief that He was an incarnate of Tulsi Das.

Tulsi Das, in Varanasi, had written the Ghat Ramayana, which was the science — the inner science — of the body. And, when He wrote that, there was an uproar and people started opposing that. So, He, instead, then wrote the Ramcharitmanas, which became very popular. So, in order to make that Ghat Ramayana, that knowledge of the inner science of the body relevant, He was reincarnated as Tulsi Sahib. So, later, He completed it as Tulsi Sahib. And that is a very popular book in the Sant Mat.

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So, there was Sheikh Taqi who was a very religious fakir and he used to go to Mecca quite often. And still, he did not have inner peace. So, once, it so happened that he came to Tulsi Sahib.

So, Sheikh Taqi came to Tulsi Sahib and he told Him, "I have read the holy scriptures, I have read the Koran several times, and I have gone to Mecca several times, but I have not been able to get that inner peace. So, how do I get that?"

So, Tulsi Sahib explained to him on the Path and this is contained in this Bani. So, since he was a fakir, he was speaking Urdu. The language is more bent towards Urdu and that is what is contained in this Bani. So, in this Bani, He says, "You should clean the temple of your mind because, then only, you will be able to make a place for God Almighty to come and reside in it."

So, just like a dog also does not sit in a bad, in a filthy, or a dirty place, like that, even we have to cleanse our mind — we have to cleanse the temple of our mind — to invite God Almighty to come and reside in that.

So, in Sant Mat also, Saints tell us to cleanse this temple of the mind and They give us the Five Holy Names for repetition and They tell us to contemplate on the Holy Form of the Master. With that, we are able to cleanse this temple of the mind.

Whatever deeds we are doing in this world, all the karmas — all the burden of all that karma, the filth of all those karmas — is all cast on the mind. The soul has always been pure and will continue to remain pure. So, this burden of karmas, this filth of karmas, is on the mind and, to cleanse that, people try to do so many different forms of practices. They go to pilgrimages to wash off their sins, or they go and do difficult austerities, or they do fasting and so many other practices to cleanse the mind of this burden of karmas.

So, the mind has been wanting for several things in this world, and that is why it has been building up that filth of karmas on itself. So, when we repeat the Holy Names of God Almighty and we contemplate on the Holy Form of the Master, only then we will be able to cleanse the mind of this burden of karmas. So, by doing so, we will be able to cleanse the mind. And, slowly but surely, the mind will get cleansed and, one day, this human will turn to God Almighty.

Till the mind becomes pure, we will not be able to go within. Therefore, all the Saints, all the Masters, teach us how to cleanse the mind. And that is what Tulsi Sahib says in this Bani, that He addresses Taqi and tells him, "If you want to get God Almighty, you want to have that piece of mind, you should cleanse the temple first and make space for Him to come."

Dil ka huzura saaf kar, jaana ka aane ke liye,
Dhyan gairon ka utha, uske bithaane ke liye.

He says, "From your mind, take out the thoughts of all the others, all this world which is residing within you." We have filled our mind with all worldly thoughts and there is this faculty of contemplation in our mind. It is like a camera that works in the mind. Whatever we visualize, it immediately brings that picture. So, even in our childhood days, if you remember, you played a certain game, it will immediately visualize that game and bring that to you. So, this is like a permanent image, a permanent contemplation of whatever

you have done in this life. It carries that with you. And this is a 'computer' made by God Almighty. It is not something made by us. And it is not made today. This has been for eons. This is the way the mind functions.

So, as soon as we have a thought and we think of something, the mind immediately has this contemplation of that image of that thought. So, whatever we have seen, we are able to contemplate on that and that picture comes in our mind.

So, that way, we have filled our mind. This faculty is called chit, or our faculty of contemplation. So, this faculty of contemplation has filled images of your near and dear ones, relatives, associates, family, everything around for so many years that we have been. And it is all filled with all of that.

So, Tulsi Sahib says, "Just like you cleanse your mind, you have to also cleanse this contemplation faculty where you have got such millions of images filled inside you of everyone around you. That also has to be cleansed to assimilate God Almighty within."

That is the practice that the Saints give us. That is the practice, the Masters give us of Simran for cleansing the mind and the contemplation of the Form of the Master, which cleanses our faculty of contemplation. So, once we are able to clearly contemplate on our Master and remain steadfast in that contemplation, then our work is done.

Dhyan gairon ka utha, uske bithaane ke liye.
Chashme dil se dekh yaha jo, jo tamashe ho rahe,
Chashme dil se dekh yaha jo jo tamashe ho rahe.

Tulsi Sahib says, "Open your inner eyes, open the Eye of the mind. And then you will see what kind of drama is being played by Kal and Maya — how they are putting all the souls in so much difficulties and how they are treating all these souls." So, when you open your eyes from this slumber of ignorance, and you open your Third Eye, you will be able to see for yourself this drama that is being played out.

Masters say, "These eyes that we see, we use now, these eyes are only looking at the falsehood. They are looking at everything — they're looking at this duality and this falsehood. If you want to see the Reality, then you have to open the Third Eye. And, once you open the Third Eye, you will see how Kal and Maya have created all of this and how they have entangled all the souls in their worlds."

Once you open the Third Eye, you will see for yourself how this whole creation has come into play and how things are moving — how everything is happening about Kal and Maya and about the Reality. So, you don't have to be then told or you don't have to believe. You will see for yourself what the truth is.

So, everything is very clear and, even we can see ourselves, and we can see for hundreds of our previous lives, what we have gone through, what we have suffered. The causal effect of everything that has brought us into this life, we can see all of that when we open the Third Eye.

Whatever we see with these eyes, with the outer eyes, that is all subject to destruction. That is all going to come to an end, sooner or later. So, all this, what we see now, is false.

So, Tulsi Sahib says, "See with your inner Eye. See with the Eye of the mind as to what all drama is being played by Kal and Maya, and how they're using so many different ways of entangling your soul."

So, whatever we see is not true. And we are unable to see what is the truth.

Chashme dil se dekh yaha jo, jo tamashe ho rahe.
Dilsitha kya kya hai, tere dil satane ke liye,
Ek dil lakho tamanna, us pai aur zyada havis.

Tulsi Sahib says, "In that one mind — in the temple of that one mind — you have filled it with so many things." You have filled it with your desires, your wishes, your thoughts, court, family, associates, your work, everything around. You have kept on filling it and that temple is filled with all your desires and wishes and everything. And on top of that, we are inviting God Almighty to come in that same temple with all this filled in.

So, Tulsi Sahib says, "First, you make a place for Him. You make a place in your temple for Him and remove these desires and all of these things that you have filled in."

Tulsi Sahib says, "In that one mind, you have got millions of desires and, on top of that, you have got your wishes, your thoughts, your fears, and everything else that you have stacked up inside. So, create that space for God Almighty, if you want to invite Him." And that's what Saints and the Masters teach us. They tell us to do our Simran and They tell us to do Dhyan. So, that way, we are able to cleanse the mind and remove all of these thoughts from the mind. And, with the contemplation of the Master, we are able to cleanse the mind and the faculty of contemplation.

In Sant Mat, the first step on this path of spirituality is the cleanliness of the mind. So, cleansing the mind is what is prescribed and that it is done by Simran and Dhyan.

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Jaimal Singh Ji Maharaj was in search of a True Master Who would give him the initiation of Five Names. He was in search, and after nearly eight years of searching, he was able to come to Swami Ji Maharaj. So, there was no one else in his family. He only had his

mother. And he left his mother in search of a Master and, after about six years, he went to Agra and met Swami Ji Maharaj.

So, once he came to Swami Ji Maharaj and got initiated, he was convinced and he wanted to continue to stay there and do seva at the ashram.

When he requested that he do seva in the ashram and continue to stay there, Swami Ji Maharaj told him, "No, you'll have to earn your livelihood and you can do your Bhajan Simran along with that."

So, following the orders of Swami Ji Maharaj, he joined the Indian Army. He joined the Sikh Regiment when he was of a very young age.

So, whenever he would get the weekend off, on Saturdays, he would come to the ashram and he would then sit for the whole day in meditation. And then the next day, he would again take Darshan and go back to his duty.

So, in the army, it was British rule in those days and the duty hours were nearly twelve hours and it was hard work. So, after this hard work of twelve hours, this duty, he had made a small trench near his tent. And there, after this duty, he would go there and he would keep his rifle there and he would then sit for meditation through most of the night. And, then again, in the morning, he would get ready and go back to his duty. So, that way, he would do very difficult duty, and also, he would do meditation throughout the night. And, that way, he had opened his Third Eye. He had gone within. And then, after sixteen years, he went back to his mother.

So, when he went to his mother, he asked her if she wanted to do something or had any desires to do. So, in those days, it was customary to go for pilgrimages, and she was used to going to Haridwar. And, for the last few months, nobody had accompanied her. So, she had not gone. So, she requested him that, if it was possible and if he had some leave, then he could come and accompany her to Haridwar.

So, when he took her to Haridwar, she went for a dip in the holy Ganges and he sat doing his meditation under a tree. Now, when he sat there, with his inner contemplation, he could see that the soul of his grandfather was in this tree which was there.

So, he saw with his contemplation that it was the soul of his grandfather. Now, his grandfather used to, every six months, go to Haridwar on this pilgrimage and would take a dip there in the Ganges. And, at the time of his death, he had this thought of Haridwar only, and therefore, wherever we have desires at the time of death, we are born at that same place. That desire carries us into the next life at that same place.

So, accordingly, he was born and he became a tree on the banks of the river in Haridwar. So then, Jaimal Singh Ji Maharaj climbed that tree. He took out two leaves and he ate those leaves. And gradually, that pipal tree, which was there, dried up. So, he released him from that lifeform. So, that way, he released him from that lifeform and he was born again as a human being.

When Saints shower Their Grace, They release the souls from various lifeforms, and when They release, They grace those souls and they come into the form of a human being. Because, only from the form of a human being, one can get salvation. So then, as a human, that soul comes in the company of the Masters. And then the Masters grace that soul and give it salvation.

So, such is the greatness of devotion that, where there is a satsangi, he is an initiate and he is doing devotion, then three generations previous to him, they are also given salvation. In whatever form they are in, in whatever lifeforms they are in, they are given a human life. And in the human life there, they come in the company of the Masters. And then they get salvation from the Masters. So, such is the greatness of devotion.

Now, if the devotee does his meditation and he comes to the Sahasdal Kamal, that is the eighth plane, he comes within and he manifests the Radiant Form of the Master within, then seven generations — seven previous generations — are freed and similarly given salvation.

And where the devotee reaches Par Brahm, that is, he crosses these three worlds, then twenty-one previous generations are freed similarly.

And where there is a Saint in the family, where there is one soul which has reached God Almighty, then one hundred and one previous generations are freed. Such is the greatness of devotion. And that is the Grace God Almighty graces on that devotee.

So, Jaimal Singh Ji Maharaj, accordingly, freed that soul of his grandfather.

Ek dil lakho tamanna, us pai aur zyada havis,
Phir thikaana hai kaha, uske tikaane ke liye.
Nakali mandir masjido me, jaaye sad afsos hai,
Nakali mandir masjido me, jaaye sad afsos hai,
Kudarati masjid ka, sakin dukh uthone ke liye.

So, Tulsi Sahib says, "We search for God Almighty in outside temples and masjids and other places which have been created by human beings. We have only created those temples and masjids and churches and we have only kept God Almighty there. But God Almighty has created this human body which takes nine months to be created. And in

this human body, He has kept all His sixteen planes, His entire Kingdom within. And He has also kept the Path of meeting Him. He is also residing in this human body."

So, for all these temples and masjids that are created, we go and protect those temples and we fight for the protection of those temples and masjids. But God Almighty resides in the human body and we do not think twice before hurting a human body. So, some Muslim Saint has said, "If you break a mandir or you break a masjid, it doesn't matter, but do not break the heart of a human. Because, in that, resides God Almighty." And that God Almighty is sitting there with His Luminance and that Luminance doesn't waiver for even a second. He is always there within that human body.

So, we should, therefore, take cognizance of a human body and the fact that God Almighty is within it. And we should not hurt a human body, as opposed to going and breaking any temple or masjid. More important is the human body in which God resides.

So, in old age, where people get old and they are in families, the respect for old people goes down. People don't respect old people staying in the families. They ill treat them. They don't take care of them. And so, we are hurting them. We are hurting that soul and that heart in that human being. So, the Masters say, "You have to take care. You have to take care of all the old people, all the elderly, in the family."

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So, we have to take care of the elderly. I have seen in Andhra Pradesh. There was this old lady and the family was very wealthy. They had lots of land. There were three sons and, in her old age, they took her out of the house. They pushed her out of the house and the poor lady used to beg on the bus stop and eat outside in the hotel and sleep on the bus stop. And that is how she died. So, now, you tell me that how will those children ever get the benefit, or ever be able to say that they have love for God Almighty? Because after you do all this, you go in a temple, and then you pray to God Almighty — and you have hurt your own mother like this?

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So, we do not think twice before hurting people. We do not think twice before fighting cases or hurting people, murder our brothers for land or a house, and we give all kinds of difficulties. And we do not think twice before doing all these things — just to meet our greed. And after doing all of this, we go in the temple and we pray at the temple. So, which God Almighty is going to listen and take care of you or shower Grace on you?

So, in Kali Yuga, if you do something, if you do something bad, then you are going to have to pay for it in the same life. So, we see that often happening, that when we are ill-treating our elderly, even our children are going to ill treat us.

Kudarati kaabe kee tu, mahraab mein sunn gaur se,
Kudarati kaabe kee tu, mahraab mein sunn gaur se,
Aa rahee dhur se sadhaa tere bulaane ke liye.

Tulsi Sahib says, He tells Taqi, "You sit quietly and try to listen at the Eye Center and you will hear the Holy Sound Current which is coming from God Almighty. And that is resonating there."

So, like we understand going to pilgrimages, that those are holy places to go to, Tulsi Sahib says, "Pilgrimage is at the Eye Center. That is where the Holy Sound Current is resonating. And if you go there and listen attentively, then you will hear the Holy Sound Current resonating there."

So, once we come in the purview of that Sound Current, not only this life, but millions of our previous lives, our burden of karmas, will get redeemed. And the mind, which is impure and opaque, it will become pure and transparent. So, that Holy Sound Current is like the philosopher's stone, and when it comes in contact with this impure mind, the mind also gets converted and it becomes gold. And once, when we get connected with the Holy Sound Current, this attachment that we feel for this world and for all our near dear ones, that attachment will go away forever. And, in fact, the whole world will become our near and dear ones and we will no longer get swayed by that attachment

Kyun bhatakata phir raha tu, e talaashe yaar me,
Kyun bhatakata phir raha tu, e talaashe yaar me
Raasta sha rag me hai, dilbar pe jaane ke liye.

Tulsi Sahib is telling Sheikh Taqi, "Don't go here and there. The way to go to God Almighty is within you."

So, there are three passages, which are ida, pingala, and sushumna. These are the three pathways. And ida and pingala, these are two pathways connected in a way to your spine. So, when we do pranayamas, the way to enter within is through the ida-pingala — and the sushumna is at the Eye Center. So, the way to go back to God Almighty is to enter the sushumna.

So, the pathway to go within is the sushumna. And the sushumna is so small and it is so fine that it is the size of one tenth of the mustard seed. So, it is one tenth the size of a mustard seed and the mind, which is going to enter that fine space, is like an elephant — with our ego and all the things that we are carrying. And that mind has to enter into that fine space.

So, therefore, Masters say, "You have to keep refining your mind – you have to purify your mind so that it is able to enter that space."

So, when we do pranayamas, we enter through the ida pingala. But, for the Sant Mat, we enter through the sushumna. It is called shah rag in the Koran. The Muslims call it shah-rag.

Murshide kaamil se mil sidhak, aur saboori se thakee,
Murshide kaamil se mil sidhak, aur saboori se thakee,
Jo tujhe dega faham, sha rag ke paane ke liye.

Tulsi Sahib says, "To go within, you have to go to a True Master. And the way you go to a True Master is, you go with full humility and you go with full love and with full faith." So, you go with faith, love, and humility and go to a True Master. And He will show you how to go within.

Goshe baathin ho kushaada, jo kare kuch din amal,
Goshe baathin ho kushaada, jo kare kuch din amal,
La ilaah allah hu akhbar, pai jaane ke liye.

He says, "When you follow the instructions of your Master with commitment and full faith, then you will be able to go in." And just like we have the Five Names — the Holy Names that are given for meditation, for doing our Simran — like that, the Muslims also have 'La, Illa, Allah, Allah Hu, Akbar'. So, these are the Names of different planes and they also practice on a similar basis. So, there are a lot of fakirs, Muslim fakirs, Who have gone within to Sach Khand also.

So, we have to go with commitment and faith and do this practice — and that's how we'll be able to go within.

Yeh sada tulasi ki hai aamil, amal kar dhyan de,
Yeh sada tulasi ki hai aamil, amal kar dhyan de,
Kun kuraan mein yeh likha, allah hu akbhar ke liye.

He says, "That way, you do this practice with faith and love and commitment, and you will be able to go within." And this Path has been even talked of in the Koran. This is the same Path that is explained in the Koran. And the Sant Mat also explains the same Path. That is how you do the practice with faith and commitment and you will be able to go within and manifest God Almighty. And then, that way, you will be able to comfortably go within and meet God Almighty.

Yeh sada tulasi ki hai aamil, amal kar dhyan de,
Kun kuraan mein yeh likha, allah hu akbhar ke liye.

Radhaswami.

13

Meditation Talk
05 Jan 2023 – Morning

Those Who Go In The Company Of The True Master, Their Life Is Made

All the Saints have sung praises of this human body. When the soul goes and roams through all the 8.4 million lifeforms, it goes through all that suffering and, when God Almighty sees that it is suffering, He gives the opportunity of a human life for a short while. And then the soul comes in this human form to get salvation.

Now, when we have got this human form, if we forget the true purpose of this life — that is, to get salvation — to do devotion of God Almighty and, instead, we spend this very precious time in all the worldly pursuits, then we will be wasting a very precious opportunity. All this world, everything that it offers, all the riches, the wealth, and everything else, is only temporary. And when we leave this body, we will be leaving all of this behind.

God Almighty has created this human body, which is very unique. And it is only in this lifeform that one can manifest God Almighty. God Almighty has kept His entire Kingdom within this — all the sixteen planes within this human body. And He is also residing within this human body.

And the path, or the way to go back to God Almighty, is also contained within this human body. He has kept His entire treasure of spirituality within this body. And if anyone has manifested God Almighty, if he has gone and met God Almighty, it has been only through this human body in this human form. Amar Das Ji has also said, "This human body is the temple of God. And when one does the practices, then he will be able to get the jewel of spirituality from this human body."

Guru Nanak Sahib also says, "There are nine doors which open outwards, and the Tenth Door which opens inward. And that is the door where the Holy Sound Current is resonating." So, Guru Nanak Sahib says, "All the nine doors pull you outside, and when you get tired running outside, you should go within in the Tenth Door. And there, you will be able to realize and manifest God Almighty."

When we come to the Tenth Door, we can, ourselves, see all the 330 million gods and goddesses that are contained within this these six chakras in this body. Outside we see all the deities and our impressions of these gods and goddesses. But when we come to the Tenth Door, we can actually see all these gods and goddesses ourselves.

So, during the time of initiation also, this is explained — as to what are the gods and goddesses and the powers in these six chakras.

So, at the first chakra, it is ruled by Lord Ganesha. The muladhara, akin to the body, it is at the anal level. Then, at the genital level, there is Brahma. And at the level of the naval, there is Vishnu and Lakshmi. And at the level of the heart, there is Shiva - Parvati. And the mother of these three — that is, Brahma, Vishnu, and Mahesh — that is Durga. She resides at the level of the throat. And at the Eye Center, the mind and the soul reside.

So, the soul and the mind reside at the seventh level — the seventh chakra. And in all these six chakras below, there are gods and goddesses which are ruling those chakras.

So, when the disciple does the meditations, and when he is able to withdraw the attention of his soul, even at the first chakra, there Lord Ganesh becomes pleased because we have been able to cross the first chakra. And he grants us the eight siddhis and the nine nidhis, which are mystical powers — which come very naturally to any disciple on this Path.

So, at the first level, when one reaches, he gets the eight siddhis or the eight mystical powers. And the nine nidhis are called lakshmis — so the nine types of lakshmis — all of them are happy with that soul and one gets those mystical powers.

So, God Almighty has given this opportunity. He has given this beautiful human form. And in this human form, one can get salvation and one can manifest God Almighty.

So, after taking this human birth, if we are not able to do that, we are not able to achieve the main purpose of manifesting God Almighty and, instead, waste it outwardly, then we have lost this very precious opportunity.

So, if we while away our life in eating and drinking and sleeping, there is no difference between us and the animals — because they also eat, drink, and sleep. So, like that, if we spend our entire life in outward pursuits and sleeping, eating, and drinking, then we will have wasted this opportunity.

So, with the good deeds of so many millions of lives, God Almighty grants us this human life. And with all our earlier impressions and, with the Grace of God Almighty, we get a True Master. And those who go in the company of the True Master, their life is made.

So, we are, indeed, fortunate that we have got this human life and, in this human life, we have got the company and the direction of True Masters. So, we should make the most of it and do our meditations regularly.

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The time is good. It is early morning and the mind is fresh in the early morning and it is quiet. We should make the most of this quiet mind and close our eyes and sit for meditation.

14

Meditation Talk
05 Jan 2023 – Afternoon

From The Masters, The Actual Initiation Is The Tying Of The Soul With The Holy Sound Current And Salvation Becomes Possible

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Swami Ji Maharaj has sung the praise of Naam. He is saying, "In the fifty-six letters of the alphabet, all our languages are contained — all the Vedas, Puranas, scriptures, everything is written. And seventy million mantras are all written in these letters. These are something that we can read with our eyes. And He says, "Everything that is contained in these letters is subject to destruction." And the Naam that He is talking about, and which He is singing a praise of, that is not within these letters.

So, the question is then, that if this Naam is not contained within these letters, then how will we see it? How will we understand it?

So, the Masters give us the Five Names — the Five Holy Names — with which we have to do Simran, which we have to repeat in our mind and contemplate on the form of the Master. When we do that, we are able to come out of these nine doors and come to the Tenth Door. These Five Names are also subject to destruction, just like everything else which are contained in the letters. Even these Five Names are subject to destruction. But these are used for us to overcome this material world. Because in the material world, we have to take support of something material. And, therefore, these Five Names are given to us so that we can overcome the material aspect of this world. And, with that, we come to the Tenth Door.

Once we come to the Tenth Door, the Sound Current is resonating. That Sound Current is coming from God Almighty. And it is that Sound Current which is tied up with the soul at the time of initiation. The Masters, at the time of initiation, tie a knot with that Holy Sound Current and the soul. And it is that Sound Current which one can hear only when one comes to the Tenth Door.

So, when we withdraw the attention of the soul from the nine doors and we come to the Tenth Door, as we withdraw, as the attention withdraws from the body — when it starts withdrawing above where our mouth is — we lose the sense of the tongue. The tongue

stops and we are not able to talk after that. And beyond that, the intellect stops. So, even the thinking stops. And, only after that, the experiences start — the experiences of the soul. And then that soul goes further inward and, with the Grace of the Master, it gets connected with the Sound Current, which is tied with it at the time of initiation.

So, when we are withdrawing like this, from the body, we are withdrawing the attention of the soul. And then the intellect will also cease. Then it is not possible for these letters or anything here for us to even remember those. All of that stops with the intellect. And only the experience of the soul starts after that.

So, therefore, beyond the intellect, one will not be able to go or progress further with the mind. It is only because the soul is tied to the Holy Sound Current at the time of initiation. That is the true initiation, when we take initiation from the Masters, the actual initiation is the tying of the soul with the Holy Sound Current. Therefore, the Masters say, "Till you get a Master Who knows and Who is aware of the Holy Sound Current, till then, that salvation is impossible."

So, therefore, only a Master Who is aware of the Sound Current will be able to get us the salvation from this.

Even the people who do pranayamas, what they do is, they concentrate at the navel, and there, there are the pranas — the apan vayu is there — and they focus that apan vayu and they draw it up at the Eye Center and leave it in the Chidakash, which is present at the Eye Center. So long as they are able to concentrate and hold that apan vayu at the Chidakash, they can continue to extend their life. Because their life gets automatically extended to the extent of time that their apan vayu is in the Chidakash. So, when they sit like this, they focus on that apan vayu and bring it up to the Chidakash. And they sit in their samadhi, they sit in their meditative pose by bringing that apan vayu up. And then, even if they sit for sixty years or seventy years, a hundred years, like that, they can continue. The body physically does not deteriorate and they are able to extend their life to the extent that they are there at the Tenth Door. And then, they also manifest that Anahad Sound Current.

So, there were these rishis and munis who were there in the Sat Yuga and they sat for such a long period that they also extended into the next yuga. So, that is how they could extend and live that long to overcome that yuga. But by doing so, they are not going to get salvation. They will only be still within the realm of the mind.

So, therefore, it is only with the good fortune of so many millions of previous lives that, with the Grace of God Almighty, we get this human life, and then, we come in the company of the Masters. With Their Grace, They are able to give us the initiation and get us the salvation from this life.

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The time is good and quiet. So, let us make the most of it. Let us close our eyes and get connected with Simran and Dhyan.

15

SATSANG
05 Jan 2023 – Afternoon

Once The Mind Gets Some Pleasure In That Simran, It Will Want To Go Again And Again Into That Simran

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo ki Bani...

Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaan.
Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaan.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj's Bani is very candid and very straightforward. He says, "The Guru, He keeps repeating that you should do your Simran. Again and again, He keeps telling you that you should do your Simran." It is that Simran and Dhyan, the contemplation of the Master, that takes the attention of the soul from the nine doors and brings it to the Eye Center at the Tenth Door. After that, the course of Simran is over.

So, that way, any type of Simran is good. The repetition of God Almighty and the remembrance is good. But He says, "You should do it with the application of your mind." So, when we are doing the Simran, we should apply our mind towards that Simran. Otherwise, what happens is, that we are repeating the Simran and then the mind is wandering all over the place.

Kabir Sahib says that, in His Bani, He says, "We move the rosary in our hand and we do the repetition, and with the tongue, we are repeating, but the mind is moving in all four directions." And that is not how Simran is done.

When we sit for meditation also, we are trying to do our Simran, but the mind is wandering all over the place. Now, that way, we'll not be able to focus our attention. So, when we sit for our meditation, we should be attentive to see where our mind is going. And we should make the mind attentive on this Simran. So, if the mind wanders away into other thoughts, then again, you have to bring the mind back into the Simran. That way, gradually, the mind will start becoming purer and it will start doing the Simran. So, that way, this will be done, slowly but surely. The mind will start getting more and more

focused as it becomes more and more pure. And one day, it will start doing Simran continuously.

So, the mind is like that three, four-year-old boy — the child. The parents want to make it sit for studying, but the child wants to go out and play. They take the child to school and, instead of sitting in the class, the child wants to go out and play. So, the mind is like that.

So, gradually, that mind will get focused. Like that child, initially, it wants to go out and play. But then, it gets the scolding and the beating of the parents and the teachers and he forcefully sits in the class. And, gradually, as he starts understanding the alphabets and letters, as he starts reading, he gets more and more interested. Then he starts going on his own. So then, that same child, if you tell the child, "Today, you don't go to attend your class." He will say, "No, I will miss my lectures. I will miss the teachings." So, he then wants to go and attend the school.

So, that same mind which is wandering here and there, once it gets some happiness and pleasure in that Simran, it will continuously start wanting to go again and again into that Simran. Then the mind continuously starts doing Simran. And then, even if we are talking to somebody, the mind is continuously doing the repetition.

That state of mind, it is called 'ajapa', where it does continuous Simran without any break. And now, it is doing Simran, it is just doing a jap. But then, it moves into a state where it continuously does the Simran. And that is the state when the withdrawal of the attention of the soul to the Eye Center starts happening.

Kabir Sahib has said in His Bani, "The jap, the Simran, will stop. Likewise, the ajapa will also stop. And the Anahad, the Sound Current resonating at the Eye Center, will also stop. But once the soul is in touch with the Sar Shabd, then there will be no stoppage."

So, all these are subject to destruction because they are all within the realm of Brahm. The jap and the ajapa and the Anahad, all these are within the realm of Brahm and they are all subject to destruction. So, only when the soul gets connected to the Sar Shabd, which is resonating beyond the Brahm — that is the place of salvation — that is when the soul will get free from this bondage of Brahm.

The soul is encased in this physical world here, in this physical body here. When it does the Simran and goes within, it comes to the Eye Center, it goes upwards in the eighth plane, which is the astral plane. So, it sheds off the outward physical body and moves into the astral plane and adorns an astral body. After that, in connection with the Sound Current, when it goes further into Brahm, it moves from the astral into the causal body. And, after the Brahm, all these three bodies are shed off and, in the Par Brahm, it sheds off the physical, astral, and the causal body.

Once in the Par Brahm, it comes into its own essence. It comes in the form of the Light and Sound and it has the luminance of twelve suns. And like itself, all the other souls there are also having a similar luminance.

So, in this world of Kal, it has these bodies — and it is encased in these bodies. But once it goes in the world of Dayal, it sheds off all of these bodies and comes in its own essence.

Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaan.
Swaanso swaans ghate teri poonji,
Chali jaaye yah umraniyaan.

Swami Ji Maharaj says, "When we come into this world, we have our Pralabdh karmas. We are given a limited number of breaths. And as soon as we have used those breaths, even for a second, we will not be able to continue to live in this body." So, each breath is very precious, very important.

Kabir Sahib says, "Each breath is more important than all the three worlds." And how many breaths are we taking? In a day, we take 21,600 breaths. And, like that, you count how much have gone in six months. How much have we used in one year? And how many years old are we? So, how many breaths have we used up till now? So, that is the amount of precious breaths that have already been used.

So, Mahatmas say, "For the time you have this body, and you have those limited breaths, for such time, use those breaths, use the remaining breaths, to collect the wealth of Naam, which will help you here and it will help you beyond."

So, this wealth of Naam, that is such a wealth that whoever earns it will be retaining it for himself. And no family member can take it. No robber can steal it. No dacoit can loot it. And these will not get destroyed. So, whatever wealth you are creating of Naam, that will stay with you.

So, He says, "You have been given these precious breaths. Use these precious breaths to collect the wealth of Naam. That wealth of Naam will help you go back to your True Father, God Almighty." And for doing that, the Mahatmas say, "You don't have to leave the comfort of your families. You don't have to go in the jungle, or you don't have to go and ask for alms from others. You earn your living honestly and stay in the comfort of your families and collect this wealth of Naam.

So, how do we stay in this world, how do we go about our duties, and how do we go about our life? There is the example of a lotus. It grows in the swamps. It grows in the mud. And whatever level of water that is there in that pond, it will rise to that level and it will come and stay above the water level. And the feature of the lotus is such that how ever

many times you press that lotus and put it inside the water, it will again rise rise up and it's petals will still remain dry.

Another example is of the murgabi bird. It is seen in the monsoons. It flies and it dives and it is seen in the monsoon times. It dives inside the lake and it eats its food. And then it rises above, and again, flies back with dry wings. So, the feathers of the murgabi don't get drenched and do not get heavy in that water.

So, like that, we should also be living in our families and in this world. We have to always keep this in mind — that we are in a different place and that we have to go from here. And that is also a fact because we do not belong to this place. We belong to a different place and we have to make effort to go back there.

Swaanso swaans ghate teri poonji,
Chali jaaye yah umraniyaan.
Vakt mila yah takht-nasheeni,
Chhorr been ab ghubiniyaan.

Swami Ji Maharaj says, "With each breath, the life is coming closer to an end." When we normally grow, we celebrate our birthdays and we feel that the person is growing and we celebrate birthdays. But, actually, with each birthday, we are actually reducing. Because our residual life is reducing by that year. So, every time, with every breath, our life is reducing. And that is what Swami Ji Maharaj is saying, "Then, there is a time when the angels of death will come and, as soon as the last breath is taken, they will fetch the soul. They will take the soul from the body."

So, those who are doing meditation for two hours every day, for them, they do not fear this death. Because, before death, their Master will come — maybe one day or two days or a few days before. And He will tell them that at such and such a time, He will be coming to take their soul.

So, the kind of happiness that a disciple has who is doing meditation, who is regularly doing meditation, it is like a bridegroom who is going to just get married — the kind of happiness he has. It is like that.

So, Kabir Sahib says, "While the world cries at the time of death, I am very happy that, after this death, I will go into the lap of God Almighty and I will be in the perpetual bliss that I will enjoy with God Almighty. Then I will be out of all of this rigmarole of this world and I will be in a state of bliss."

* * *

So, I often relate this story. There was, in Punjab, this lady. She used to do meditation regularly and her Master came and He told her that He will be coming to take her soul.

Now, she had just given birth to a child about two, three months back. So, there was a newborn and it was her time to go the following day. So, she got to know of the Master's coming and she was very happy. Actually, these things are to be kept within oneself and not shared with others. But she, in her innocence, told the others, told her family members. And they, in turn, told their neighbors. And that way, the word spread that this lady was saying that her Master is going to come and take her the following day.

So, the next day, everybody gathered at her house and, at nine o'clock, one hour before, everybody gathered to see whether she was actually speaking the truth or to see how or what was going to happen. And, just five minutes before ten, one of the ladies also brought that newborn baby of hers and she told this lady, "Why don't you breast-feed this baby of yours before you die?"

So, as soon as that lady brought her newborn child, this lady took the hand of that baby and she moved that baby aside and said, "Don't bring her near me." And, after five minutes, she happily left her body and she said, "Radhaswami", and left her body.

Now, this happens because, when the Master comes and informs Their disciple that He is going to take the soul — or the disciple will have to leave the body after two days — then at that time, from that time, He manifests the Sound Current and the Light within. And as soon as that is manifested within, the mind of that disciple, gets connected with that Sound Current and it sees the Light and hears the Sound. So, immediately, it forgets about everything else because that is so attractive that the mind, as soon as it gets connected with the Sound Current, leaves aside all the other manifestations it has about its family, children, and everything else. So, if the mind is not there, there is no interest in anything else. So, the mind is now interested only in the Sound Current. And therefore, these things happen, that the disciple loses interest in everything else and is only attracted to the Sound Current.

So, it is the Grace of the Master that He is able to free the disciple from the pulls of this world, because for eons, for millions of lives, we have been spreading this love outside in these worldly matters in all our relationships. And it is nearly impossible to leave those and suddenly isolate ourselves from all of those outward pulls of ours. So, it is only the Grace of the Master that He takes the disciple and the mind and gets him connected with the Sound Current.

Yah maarag ab guru bataaven,
Pakarr gaho tum ur dhuniyaan.

Swami Ji Maharaj says, "How does one get free from these attractions outside? That is by doing our Bhajan Simran and Dhyan and going within. And when we go within to have the mind connected with the Sound Current, that way, one will be able to get free from this world." That Holy Sound Current is emanating from God Almighty and it is

resonating at the Eye Center. And once the soul gets connected to that, the Master stays with the soul, and then the Sound Current takes the soul, from plane the plane, back to God Almighty.

So, Swami Ji Maharaj says, "You have to do your Simran to get inwardly focused." Right now, our attraction is outside and the mind is distracted outwardly. And we have to do the repetition — the Simran and Dhyan, or the contemplation of the Master. By doing that, we are focusing the attention of the mind and the soul within. And that is how we'll be able to go within.

Yah maarag ab guru bataaven,
Pakarr gaho tum ur dhuniyaan.
Shabd sang tum surat lagaao,
Raho nitt guru mujraniyaan.

He says, "Do your Simran and the contemplation of the Master and go within and manifest that Holy Sound Current. And get the soul connected with that Holy Sound Current. Till you are there, it is your duty. You complete your duty and go within."

Sant Mat is called Surat Shabd Yoga. And surat is the soul and Shabd is the Holy Sound Current. So, the practice of Sehaj Yoga is the practice where we try to connect the surat, the soul, with the Shabd, which is the Sound Current. Now, the Sound Current is resonating for everybody. For everyone, the Sound Current is resonating. But it is only the Grace of the Master that we are able to manifest that Sound Current and hear that Sound Current.

So, even the yogis, with their austerities, they are able to manifest that Sound Current, but they do not get that Sound Current which is emanating from God Almighty. And that is why they are not able to gain control over their mind. Because the mind is not a small thing. The mind is the essence of Brahm. It has come from Brahm. And all the gods, goddesses — Brahma, Vishnu, Mahesh — all of these come under the realm of the mind.

So, He says, "This Path of going back, only a True Master can show you."

Shabd sang tum surat lagaao,
Raho nitt guru mujraniyaan.
Daya lev tum har dam unki,
Saran parro un charnaiyaan.

He says, "You do your meditation every day and get the pleasure of your Master. Seek His Grace because, without His Grace, we will not be able to go within."

We see that all the Masters Who ever have gone within to Sach Khand, all of Them have sung praises of the Master — more than They have sung of God Almighty.

So, this matter about the greatness of the Master is brought out by Kabir Sahib. Once, while He was contemplating within, both God Almighty and his Master came at the same time. And when both of Them appeared at the same time, the question that arose was, "Whom do I bow down to first? Do I bow down to the Master, or do I bow down to God Almighty? Both are equally important to me. But then, Whom should I bow down to first?" And He thought for a while, and then He thought, "God Almighty has always been there within. He has always been there forever. But He has never shown Himself to me. It is only with the Grace of the Master that I have been able to manifest God Almighty, that I have been able to see God Almighty." So, therefore, He says, "I will sacrifice myself for the Master Who has enabled me to go and see God Almighty." So, He bowed down to the Master first.

Sahjo Bai also says, "I am willing to forget or sacrifice God for my Master, but I am not willing to sacrifice my Master. Because it is only with the Grace of my Master that I have been able to manifest God Almighty."

Daya lev tum har dam unki,
Saran parro un charnaiyaan.
Vah to bhed bataaven ghat ka,
Pakarr shabd bhau tarnaniyaan.

Swami Ji Maharaj gives us this perspective, that God Almighty is residing in every molecule, in everything that we see, everything around us, and He has been with us, right from inception. He has been with us when we did the good deeds. When we did the bad deeds. He did not stop us from doing the bad deeds. He did not encourage us to do the good deeds. And when we went and suffered in the hell for our bad deeds, He also was with us in hell, suffering along with us. So, He has been in everything around and with us, all the time. It is only the Master Who has come now and has explained to us the truth. He has explained to us what we should be doing, what we should not be doing, what is the purpose of our life, and how we have to manifest God Almighty within. So, it is only the greatness of the Master and His Grace that we have been able to understand God Almighty.

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In the Dwapar Yuga, the queen— rani —Indumati, she was initiated by Kabir Sahib in that yuga, in His form in that yuga. And He took her and she went within and manifested God Almighty. So, when They went to Sach Khand, and He got her the Darshan of Sat Purush, the lotus of Sat Purush opened up and Sat Purush was manifested. When God Almighty gives the Darshan, from each cell of His, it is like millions of suns and millions of moons and stars. They all shine at the same time. They all show their Light at the same time. The kind of brightness, luminance that we see, that comes from each cell of God Almighty.

So, when He gave her the Darshan like that, and she saw that it was in the form of Kabir Sahib only — that she could see God Almighty, Sat Purush — she was very pleased with that Darshan. But then, she said, "In the physical form, You had come to me as a Master and You showed me the Path and You brought me here and I see that You are only God Almighty because I see You here. Why didn't You, in the first instance only, tell me that You are God Almighty? Then I wouldn't have had to bother with all this."

So, God Almighty laughed and He said, "You are saying this only because you are seeing Me like this. And you have come here and you see Me like this. If that Mahatma comes and tells you, "I am God Almighty", which human being is going to believe him? So, it is only that you see Me here that you realize." Because God Almighty is formless. He has no name. He has no form. And you cannot fathom God Almighty. So, He shows you the same form of your Master. So, when we go within, we see Ajaib Singh Ji. Ajaib Singh is Sat Purush. We see Him, we see the form of Ajaib Singh as Sat Purush.

So, if you have been initiated by Kirpal Singh Ji, you will see that Sat Purush will be in the form of Kirpal Singh Ji.

So, He does not have any name. He does not have any form. And we cannot fathom Him. So, whatever name we call Him lovingly, He accepts that name.

Laagi lagan bahur nahi soojhe,
Surat ajar mein jarnaniyaan.
Jin jin sang guru poore,
Chhuta janm aur marnaniyaan.

Swami Ji Maharaj says, "If you have that love and affection to go back to God Almighty and you meet a True Master and He showers His Grace on you, then you will definitely be able to go back to God Almighty and meet Him."

We are not able to see Him within now because we are not that committed to seeing Him. We have our love and affection outwardly focused in this world. We have only one love – either we direct that love to God Almighty, to Satguru, and go within, or we have that love directed in all the worldly matters. So, currently, we have all our love and affection outwardly focused. And that is why we are not able to go within and manifest Him.

Kabir Sahib says, "It is very difficult to get that love and affection for the Master." But He also says, "Without that love and affection, your work will also not be done." So, for you to go within, you have to have that love and affection towards your Master.

So, whichever Saints and Mahatmas have gone within and manifested God Almighty, They have all had Their love and affection towards Their Masters. So, if we see Maulana

Rumi, Mansur, and Shams Tabrez, these are Sufi Saints Who have had love and affection for Their Master.

So, Mansur was a trader. Mansur would buy from India and sell in Afghanistan and, likewise, buy from Afghanistan and sell here. He used to trade goods. So, he happened to get in touch with a Mahatma and he got initiated, and then, he did his practices and went within. And, at a stage where He manifested God Almighty, He started saying, "I am God Almighty." And in the lands of Iraq, Iran, when he said, "I am God Almighty", all the orthodox kazis said, "This person is doing blasphemy. He is calling himself God Almighty." And the treatment they meted out to Him was that, they first cut His hands and legs, and then they put him on a sooli. So, they put Him on that — it's like a spear, which meant impalement. So, they meted Him the punishment of being impaled on a spear which is put in the ground. And then the person is thrown from the top. So, he gets got impaled on that spear and he dies. So, that is the kind of treatment they meted out to a person who was saying, "I am God Almighty", when he had gone within and he had manifested God Almighty within.

Jesus Christ was also similarly punished.

So, Shams Tabrez, He was skinned alive. They took off His skin and they kept Him in the sun. So, He had a few grams in His hand, and when He had these grams and He was skinned alive, He was sitting in the sun. He called the sun. He said, "You are also a sun. I am also a sun. Why don't you come here and roast my gram?" So, the sun came closer to earth, and when the sun started coming close, people could not bear the heat. And everyone went back to Him and pleaded that He shower mercy. Then He asked the sun to return to its position.

So, that way, in this world, people have ill-treated all the fakirs.

Jagat jaar itaj saar samajh tu,
Mite chauraasi bhrmaniyaan.
Satsang karo preet ghat dhaaro,
Dekh roop charrh darpaniyaan.

He says, "You develop that love and affection for the Master. Do your meditation every day and go within." When we go within, we withdraw the attention of the soul at the Eye Center, the first thing we see is our own soul. And that soul is in the form of a small, round light. And we see for ourselves, and that is the time we realize that we are the soul and we are not this body.

Gagan gira parkho dhun baani,
Yahi kamaai karnaniyaan.
Pahuncho jaaye adhar mein pyaari,

Gaanth khule tab tan maniyaan.

So, once the attention of the soul is focused at the Eye Center, with the Grace of the Master, the Sound Current is manifested. That is the time when the knot, tied between the mind and the soul, that is untied. And the mind realizes that it is, again, different. And it belongs to the Brahm; it is the essence of Brahm. And it then happily goes on the Sound Current towards its home of the Brahm. And it helps the soul to go within.

Ya jag mein koi sukhi na dekho,
Gaho guru ke bachnaniyaan.
Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.

Swami Ji Maharaj says, "Whoever we see, everyone is unhappy. There is no single soul, no single human, who one can say is happy." We should not go by outward appearances.

I get to see so many people. I get to see people from all over the world. And I visit across India to different states and I've met so many different types of people — all kinds of people, rich industrialists to poor people. So, king to beggar, everyone is unhappy. We should not get carried away by their outward appearance. If we sit with them and we start listening to their sorrow, then they will start talking, and then, it will not come to an end.

I used to go to Delhi earlier and do Satsangs in Delhi, and I had the opportunity of meeting several industrialists. And they had factories. Outwardly, everything was very nice. They had big bungalows, cars, and everything. Then they would invite me to their house. And then, the usual courtesies, they would give tea and everything — and then, close the door and then they would start relating their sorrow. And then, it would go on. So, if we allowed it, it would go on for the whole day. They would keep on talking about their sorrow.

So, I have seen all of that. And everyone has some sorrow because this human life has been given to us because it is a mix of good deeds and bad deeds. If we had only good deeds, we would be sitting in heaven somewhere. Or, if we had bad deeds, we would be in hell somewhere. But it is only because we have some good deeds with us, some bad deeds, that we are in this life and then we have this mix of good times, bad times, we have sorrow and happiness. And that is why everyone has some element of unhappiness within.

Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.
Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

Swami Ji Maharaj says, “Like all the worldly people who are steadfast in their worldly matters and who are unhappy in their worldly lives, they are holding onto the world and they are crying with their unhappiness. But you, you have got a Satguru. You have got a Master. You have been initiated. Why are you also crying like them? Why are you also holding onto this world and going outwardly and crying like everybody else? Instead, you be happy. You be resolved in the happiness of Naam. You do your meditations and, that way, in this world, you will get His help and you will also get His help in the world beyond.”

So, you have listened to Satsangs, you know what is the truth —what is false, what is true — and therefore, you should not get carried away by all of this. Instead, you should do your meditation. You should understand your duties in this world and do your meditation and focus towards going within.

Swami Ji Maharaj says, “You sacrifice this ego of yours — this feeling of 'me' and 'mine'. And you sacrifice this and sit at the feet of the Master and follow His instructions. Then, you will also be able to get rid of this unhappiness.”

So, that way, you follow the Teachings of the Master. You understand and take the world for what it really is. You know that everything around is false and temporary, so you live and accept and stay in this state. That way, if your wealth increases also, it is not that you will feel euphoric. Or if the wealth reduces or you get some unhappiness, you know that that is also temporary and it will go. So, that way, you will get the benefit of your meditation and the Teachings of the Master. That will help you in this life also — to tolerate this life also and to go within also.

Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.
Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

Radhaswami.

16

Meditation Talk
06 Jan 2023 – Morning

When You Do Seva, You Have To Do It Thinking Of The Master — And Losing One's Self While Doing The Seva

During Swami Ji Maharaj's time, two disciples, Jaimal Singh Ji Maharaj and Saligram Ji, they would come in the weekends — on Saturdays. And then they would stay through the Sunday and then leave on Monday.

So, Jaimal Singh Ji Maharaj would come and do his meditation. He would sit for meditation all of Sunday. And Saligram Ji, who was the other devout disciple of Swami Ji Maharaj, he was a very learned person. In those days, he had done a double Masters Degree and he was the Postmaster General. So, he would come and he would do seva in the ashram. Swami Ji Maharaj's house was in Panni Gali and, from there, he would do seva for his Master.

So, Panni Gali was about one and a half kilometers away from the banks of Jamuna. And there, the water from the ground was saline — it was saltwater and not fit for drinking. So, Saligram Ji would do the seva of carrying water from one and a half kilometers away from the banks of Jamuna and bringing it to the ashram. And when there were others visiting the ashram, their food and langar would also be made in soft water, in the sweet water of Jamuna.

So, all day long, he would do this seva of carrying water and bringing it to the ashram. And, when he would bring that, he had to pass several lanes in which a number of his relatives would stay. So, wherever they saw him carrying these pails of water on his head, they would always taunt him. And they would taunt him saying that he was from a higher caste of brahmin and he's doing seva of this kshatriya, who was his Guru, Swami Ji Maharaj.

So, they used to say that, by eating the food offered by Swami Ji Maharaj, his mind was also corrupted. So then, they would taunt him whenever he would pass by and he did not mind all of that. He continued to do his seva. Eventually, they felt, "There is no point even taunting. Let us close the door." And they would close the doors when he would pass by.

So, when they started closing the doors, Saligram, whenever he passed, he was wondering whether his relatives knew that he was passing? So, he would tie these ghungaroos, which are like bells which dancers wear on their feet. So, he would wear those so they would jingle every time he would walk past. So, when he would do that, he would wear this, people— his relatives — would feel that there were eunuchs outside who were dancing, calling out. So, they would open the door to see. And when they would open, they would see Saligram Ji there. So, they felt that he had really lost his mind.

So, he had a very strong love for doing seva and whatever people spoke ill about him, he liked to hear that and he would continue to do his seva.

So, once, Swami Ji Maharaj had said that he was going to sit for meditation for eight days and that nobody should disturb him. So, he had locked his room and he had sat for his meditation.

So, when both of them came on the weekend, they got to know of this, that their Master had locked the door and He was sitting for meditation for eight days. He'd asked nobody to disturb him. So, they were wondering and saddened that they will not get Darshan.

So, when this happened, then Jaimal Singh Ji Maharaj said, "I will not go for duty. I will sit for meditation and whenever the Master decides, He can come and give me Darshan." So, he would not leave the ashram till he got Darshan. So, he sat down for meditation.

And Saligram Ji, however, was restless and he roamed around the building to see if there was any opening in the window or balcony of Swami Ji Maharaj so that he could climb in. So, he was looking around for a place to enter. Then he saw that there was one air vent, which was about one and a half feet by two feet and large enough to enter.

So, he climbed up and he tied a rope to the rod and he climbed inside the room of Swami Ji Maharaj. And, when he climbed inside, when he went to bow down, Swami Ji Maharaj opened His eyes – He was sitting in meditation. So, He opened His eyes and was surprised to see Saligram inside like that. He was wondering how he entered when the door was locked. So, He took His fist and He hit him with His fist.

So, when He hit him with His fist, He told him, "You have come and disturbed me and I instructed that nobody should come in for eight days. And, in two days, you have broken my meditation and disturbed me."

So, then, Swami Ji Maharaj came out of the room and He said, "Look at Jaimal Singh Ji Maharaj. He is sitting in meditation. So, you should also have sat in meditation and waited."

But Saligram Ji said, "I could not." Now, Saligram Ji was a person who was more inclined for seva and Darshan. So, he said, "I could not wait for Darshan for so long. So, I had to come. So, I found a way to do it."

So, then Swami Ji Maharaj gave both of them Darshan and Parshad and then asked them to leave. Later, they went for their respective duties. So, that's how they had love and affection for their Master.

So, both became Gurumukhs and Jaimal Singh Ji Maharaj was told by Swami Ji Maharaj to carry on the preachings in Punjab, and Saligram Ji continued in Agra with the preachings of Swami Ji Maharaj.

So, Saligram Ji used to stay in a large bungalow in Peepal Mandi. So, he continued the preachings from there and he made the ashram there. And in Swami Ji Maharaj's house, Swami Ji Maharaj made his younger brother continue with the preachings at His place.

So later, Saligram Ji traveled quite some distances to carry on with the preachings and explain the Sant Mat. In Varanasi, He made his successor — there was Maharaj Sahib. Maharaj Sahib was otherwise a ruffian, but when he came to Saligram Ji, he was impressed by the Teachings and, later, he did a lot of meditation. And he eventually succeeded Saligram Ji.

So, therefore, seva is also no less than meditation, but when you do seva, you have to do it thinking of the Master and losing one's self while doing seva. So, seva gives more results than meditation. But when you're doing seva, you should do Simran given by your Master. Or you should spend time doing seva in the remembrance of the Master. We should not get into slandering and talking ill of other sevadars while doing seva.

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The time is good. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk
06 Jan 2023 – Afternoon

When We Sit For Meditation In The Frame Of Mind Of Love And Affection For The Master, Then It Helps Us To Sit

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Some disciples ask this question that, once we have been initiated in Sant Mat, within how much time can we get experience? Some people also call on the phone and they say, "I have been initiated for four years or five years and I have not seen any Light inside or I've not heard any Sound inside." So, when I ask them how much time they have spent for their meditation, they say that they have been able to sit for about one hour or one hour and fifteen minutes. And the Masters say that you have to give one tenth of your time of the day — so in twenty-four hours, you have to at least give two and a half hours for meditation. Out of that, two hours you should give for doing your Simran and Dhyan, and about half an hour for Bhajan. So, only then one can say that he or she can get some experiences, when they sit continuously for that period. So, when we sit continuously for a period of two and a half hours, we can get experiences.

When we sit for our meditation, the mind does not allow us to sit. It wanders here and there. It doesn't focus on the Simran. So, to quiet the mind, it takes nearly one and a half hours because the mind keeps wandering here and there. After some time, it gets tired. And then it starts focusing on the Simran. So, that itself takes about one and a half hours.

So, only after that one and half hours, the mind will start focusing on the Simran, and then we can enjoy that concentration and we can enjoy that experience. So, till such time, if we sit for only one hour or one and half hours, we will not be able to make the mind still. And therefore, we will not be able to get any kind of experiences.

The path of Sant Mat is that of love. And when we sit with love and affection towards our Master and we have the pangs of separation from our Master — wanting to go and meet Him — then, when we sit for meditation in that frame of mind, then it helps us to sit. But usually, we sit with all worldly thoughts in our mind. And we carry the whole world when we sit for meditation. So, therefore, we are not able to get that kind of focus.

We are engaged in our businesses or work, or we are engaged in agriculture or we are doing our farm work. Or even in the families, many times situations arise where we get into some kind of an argument in the family or we have some problems there. Or work-related also, there are some problems that arise. So, all these kinds of things that happen, they have an impact on the mind and that is why we are not able to get those experiences or focus properly.

So, therefore, before sitting for meditation, if we make it a practice to sing a bhajan — sing a Bani written by a Master — then those Banis always carry a lot of love and affection for Their Masters. So, we will be able to bring about those thoughts and bring a proper frame of mind before sitting for meditation.

Even Saligram Ji has written a book which contains five volumes — it is called 'Prem Bani'. And there is a lot of love and affection in that Bani if you read a page of that also. It will help.

And these experiences, when we do meditation every day, then the experiences that we get gradually, as those experiences build in our meditations, those experiences remain continuous and they will stay with us. But when we have this one-off experience at the time of initiation — or with the Grace of the Masters — sometime, those experiences do not stay. We just get a one-off experience.

Kabir Sahib also says, "The progress will happen at its own time. And it is like the gardener who gives a bucket of water to the tree every day. And when he gives that regularly, the tree will bear fruit at the right time at the right season. If he wants the tree to bear fruit earlier and he puts more water, or he does more frequently, that is not going to change. The tree will bear fruit at the time, at the season only." Like that, our meditation will also happen over a period of time.

Also, if we have not made that habit, if we don't have that habit, but once in a while we suddenly have a lot of love and affection for the Master and we sit in meditation and, with the Grace of the Master, we get some experience, then we are not able to withstand that experience.

Many people, when they see Light inside as a one-off experience, they give up meditation, or they faint also, or they shake so many times. So, all this is because they have not been doing it regularly and they have not built their mind accordingly.

In Somanath Baba Ji's time also, there were a couple of devotees. Whenever they would sit for meditation, they would get that experience and they would fall back. So, whenever they sat, this kind of a thing would happen.

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So, once, one of the disciples of Tulsi Sahib, Hriday, when he sat for meditation, he also had very strong pangs of separation when he sat that particular time. (And whenever we have very strong love and affection for the Master, we have very strong pangs of separation from the Master, the soul very easily starts moving upwards.) So, when he started getting that experience, his body started trembling. Now, seeing his body tremble like that, his wife felt that some ghost had taken control of his body. And she went out running and she went to a mullah, to call the mullah, to address that.

So, when he sat in his meditation, he was trembling, and his wife ran out and called the mullah. And the mullah came and he felt that some ghost had taken over and then he started chanting all kinds of mantras, etc. And a large crowd gathered. So, when Hriday got up from his meditation, he was shocked to see so many people around him, uttering or chanting all mantras and everything. So, he asked his wife what happened. And then, she said, "No, some ghost had possessed you. And, therefore, I called the mullah. And now, with his chanting, he has been able to take out that ghost from you."

So, after that, he started closing the door whenever he sat for meditation. So, such things happen in our meditations.

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So, that way, if we sit for two and half hours, we will be able to make the most of our meditations — but we need to sit for two and a half hours. If we sit for less, then we are not going to get those kinds of experiences.

So, we should sing some Bani of the Saints which gets love and affection for our Masters. And when we sit in meditation with that kind of love and affection, then over a period of time we will be able to develop that meditation and also get some experiences.

So, each one also gets the experiences according to the karmas that they have. Some people have a higher burden of karmas, and some people have a lower burden. So, where the burden of karmas is not so heavy, they may get experiences earlier. And where the burden of karmas is heavier, then it may take some more time for them to get experiences. But everyone will get their experiences if they sit like this.

So, we have to sit in our meditation and we should not look at this as a burden. It is our duty in this life to meet the true purpose of this life. And, therefore, we should do our meditation so that we don't have to come again and again in this world.

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So, the time is good and quiet and let's make the most of it. Let's close our eyes and get connected to our Simran and Dhyan.

18

SATSANG
06 Jan 2023 – Afternoon

The Highest Order Of Company That We Should Seek Is The Company Of Saints

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The paathi sings the Bani of Sant Kabir Sahib...

Sangathi se sukh upaje,
Kusangathi se dukh joy.
Sangathi se sukh upaje,
Kusangathi se dukh joy.
Kahe kabeer tah jaayie,
Saadh sang jahan hoy.

This is the Bani of Param Sant Satguru Kabir Sahib. The human being, right from when he's born, he needs company and carries the impressions of the people around him. So, initially, the newborn starts learning from his parents. The parents teach how to eat, walk, and teach him everything. And then, gradually, as the baby grows, it goes in the company of teachers in the school and colleges, and then, those teachers enlighten that child and they awaken the intellect. They awaken the knowledge that the child possesses by teaching him in the schools and colleges.

So, that way, the teachers awaken the knowledge which is contained within and they give him the teachings and then, class by class, he moves forward. And, ultimately, he becomes like a barrister or a judge, or he gains knowledge and becomes a professional.

The parents also, the nature of the parents, is also impressed upon that child when the child sees and follows the parents. So, if the nature of the parents is good, then they will also bring about that sense, that culture, in the child. And they will also tell the child not to hurt others. And, if they are good-natured, likewise, the child will also become good-natured.

So, if a child is born in a brahmin's house, he will learn the ways of the brahmins. And if he is born in a butcher's house, he will learn the ways of the butchers.

And, as we grow up, we also come in the company of several outsiders. And those outsiders also carry impressions upon us. So, even good-natured people, when they come in the company of notorious people, then they will also have those impressions upon them.

Kabir Sahib says, "You should go and seek the company where there are Sadhus and you get the company of the Sadhus." Because when you go in their company, they are connected to God Almighty. They are doing the devotion of God Almighty. So, when you go in their company, you will also be motivated to do the devotion of God Almighty."

So, if you are in the company of drunkards, and they go and sit in a restaurant or wine shop drinking, and you are sitting there, though you're not drinking, but you are giving them company, when you come out, people will observe and see that you have also come out of that wine shop or out of that restaurant having had something, some drink.

Therefore, what company we keep is very important. And for a human being, it is very important for him — he will learn from company only. So, Kabir Sahib says, "Be mindful of the company and go in the company of Sadhs."

Sangath keeje sant ki,
Jin ka poora man.
Sangath keeje sant ki,
Jin ka poora man.
An thole hi deth hai,
Naam sareekha dhan.

Kabir Sahib says, "So, for the company we keep, what is the highest order of company that we should seek?" And He says, "That company is the company of Saints."

So, first we should know, who are Saints? Many times, people who have good houses, they may leave those houses, adorn saffron clothes — and may even stay in temples — and people address them as 'Saints' also.

So, Masters say, "Those are Saints Who have had Their soul reach Sach Khand. And there, They have manifested God Almighty. And Their soul is connected to God Almighty."

So, in Sant Mat, there are stages. And the first stage in Sant Mat is when we get initiated and we are attending Satsangs. We are called satsangis. Satsangi means 'one who is connected to the truth'. So, they are connected by their initiation to the truth. So, therefore, they are called satsangis.

The second stage is abhyasi. Abhyasi is when one follows the Teachings of the Master and he withdraws the attention of his soul from the nine outward doors and comes to the

Tenth Door. And there, he manifests the Radiant Form of his Master within. And thereafter, that soul, when it progresses and crosses Par Brahm, then he is called a Sadhu.

So there, in Par Brahm, all the outward manifestations of the physical, astral, and causal bodies are shed off and the soul is in a pure form. There, that disciple will be called a Sadhu.

And those who further work and go towards God Almighty and manifest God Almighty; they go to Sach Khand-Sat Lok. They are Saints. They are 'Sant'.

So, Kabir Sahib says, "You have to go in the company of Sants — of Saints— Who have manifested God Almighty and Who are there. And They are the people Who have got a complete control on Their mind. And in U.P., they refer that 'puran man'* is like someone who has the power of forty lions.

** 'puran man' —Here Babaji does a kind of word play. The biggest weight unit in olden times was the 'man' (the same Hindi word as 'man', meaning — 'mind'. A 'man' was divided into forty 'ser'. So here He is playing with 'ser' being very similar to 'sher' – meaning 'lion'. So puran (complete) man (mind) has the power of forty lions.*

So here, Kabir Sahib is referring to the Saint Who has a complete control on His mind. So, when you go in the company of such a Saint, then without any expectation, that Saint gives you the wealth of Naam. It is a priceless gift of giving Naam. And without any expectation from that disciple, the Saints give them that wealth and that priceless gift of Naam.

So, the Saints give you that priceless gift of Naam. They donate that priceless gift to the disciple without any expectation. There are different types of donations. One can donate wealth. One can donate gold. One can donate land. Or there are various things. One can donate food. So, that way, with these donations, the mind is not satisfied.

So, if someone gives you one thousand acres of land, if he donates to you, and someone else comes to donate further, we are not going to refuse them. We will accept that further donation. Likewise, if someone gives you a kilogram of gold, but there is another donor, then the mind is willing to accept further gold.

However, there is this donation of food where there is a point of satiation — that when someone gives us food and we are full, then from inside only, we say, "No, we don't want more. We have eaten enough." So, all these are limited donations where the mind is not fully satisfied.

So, even that donation of food, that also will last only for a few hours. Once that food is digested, again the mind is seeking for more food. So, there is no end to these kinds of

donations and the mind is never satisfied. The only true satisfaction that one can donate, that is the gift of Naam.

That is so priceless that it stops us from coming back and forth again in this ocean of life and death. And it rids us from the suffering that we have had for so many scores of lives earlier. And it takes us back to God Almighty and places us in the lap of God Almighty.

So, Kabir Sahib says, "The mind of the Saints is so complete that They give this donation, this priceless donation of Naam, to the people who come in Their company."

Kabeer sangath saadhu ki,
Hare aur ki byaadhi.
Kabeer sangath saadhu ki,
Hare aur ki byaadhi.
Sangath buri asaadh ki,
Aaton pahar upaadhi.

He says, "That company of the Saints gets us rid of our sufferings and it gives us pleasure." The greatest illness that we are suffering from, that is the illness of coming again and again in this world — the illness of life and death. So, Saints, with Their Grace, get us rid of this illness.

Therefore, Kabir Sahib says, "You go in the company of Sadhus and Saints because, in Their company, you will get motivated to go within. And They will bring about those impressions that are required to go within."

* * *

Sant Ji used to often relate this story of this moneylender. He would lend money to various villagers and he would go on his round of collection. So, he would lend monies and he would collect monies and he would make that tour of several villages.

So, once he had gone on this tour for collection and he went to this particular borrower. He was a villager. And, for nearly eight years, he had not repaid the debt to this moneylender. He had not even paid the interest because his earnings were barely enough for him to survive. He had borrowed for his daughter's marriage.

So, this moneylender then called for a gathering of the village elders and he showed them this account that this villager owed to him. So there, with these village elderly, he showed the account and, according to the village panchayat, the ruling was that he would take the assets of that borrower, that villager. So, that moneylender took all the assets of that borrower, including even his cattle stock that he had.

So, the other village elders also pleaded with that moneylender to leave the interest portion and just settle the principal amount. But that moneylender was miserly and he did not accept that.

So, the other villagers also got annoyed with this behavior of this moneylender. And they felt, "He has not even spared that borrower a single naya (one paisa). And he has taken everything belonging to that villager." So, they decided that they should not help this moneylender anymore.

That moneylender then auctioned all the assets of that villager. And he sold everything, collected the money, and he packed his bags — his belongings and the money — and he decided to leave that village.

So, he had to then travel to the next village, which was about three kilometers away, and he had these heavy bags with him, his belongings. And he stood there with the belongings on the road so that he could get some help to go to the next village. But all the villagers refused to help him. So, he was standing there on the road with his bedding and his bags.

After about half an hour or so, as he was standing on the road to go to the next village, one Mahatma was passing by. And that Mahatma saw this man standing in the sun with his bags and He saw him worried. And He came to inquire what happened, what the problem was? So, He asked that moneylender, as to what the problem was, why was he looking so worried?

So, the moneylender told Him, "I am waiting for some help to carry my bedding and bags to the next village."

So, the Mahatma decided to help and He said, "Okay, you give me the bedding. I will carry it on my head and you take one bag and we'll both talk and go to the next village." So then, the mahajan* lifted that bedding and put it on the head of that Mahatma. And they picked up the bags and started walking.

** A member of a moneylending caste*

So, as they started walking, the Mahatma told that moneylender, "Look, I cannot walk quietly. Either you talk about God and you explain to me and you talk to me about it, or I will talk about God and I will explain that to you."

So, the moneylender told Him, "Look, I have never attended a Satsang and I do not really know this subject. So, better you talk and I will nod my head."

So, that way, the Mahatma started and He told this person about the importance of this human life, about the importance of each breath, about God Almighty, and the Path as they were walking.

After an hour or so, they reached the next village, and then, the moneylender told the Mahatma, "I have reached, we have reached this village. I want to go in this village only. So, you can leave the bedding here below the tree and I will go inside, in the village."

So, when the Mahatma offloaded that bedding, He felt that this moneylender had given Him company for an hour or so, so He felt, "I should tell him about his destiny and what he is going to go through. If I don't tell him, then it will be such a waste. So, I should tell him."

So, the Mahatma told that moneylender, "Look, you have only eight days to live. Your life is going to come to an end at the end of the eighth day. And throughout your life, you have been doing this work of moneylending. So, you do whatever it takes to improve your deeds before the angels of death come to fetch you."

So, that moneylender then fell to the feet of the Mahatma and pleaded and requested that He should, somehow, postpone that death – that He should ward off the death and those angels of death. And he asked for mercy.

So, the Mahatma told him, "Look, it is not that I'm cursing you or anything, and the fact that I've carried your bedding, it is not because of that. This is destiny. This is your destiny and I see your destiny. Whether you would have walked with me or otherwise, this was to happen. And, since you walked with me, I am giving you the benefit of telling you what I see and, at the end of eight days, definitely, your life is going to come to an end."

So, the moneylender then held onto the feet of that Mahatma and pleaded, and he said, "You give me some solution." And he refused to leave the feet of that Mahatma.

So, when he pleaded, then the Mahatma told him, "Look, this is your destiny. It is going to happen and that cannot change. The angels of death will come and fetch your soul, and they will take your soul to the Lord of Judgment. And there, your account of deeds will be seen. And, if I look back in your deeds, you have not done any good deed really. You have hurt people and you have not given any donations; you have not been selfless in your life. You have been very selfish. And your account will be read out by the Lord of Judgment. And when he sees this, he is going to give you the judgment of going into hell and paying for these sins."

So, that moneylender pleaded and asked for a solution.

So, the Mahatma felt gracious towards that moneylender, and He said, "Okay, when your account of deeds will be opened, they will see that you have all the bad deeds of your entire life. But there is one good deed that you have done. You have walked with me for one hour, so the Lord of Judgment will see that you have been in the company of a Saint for

one hour. And when he sees that, he will ask you whether you want the benefit of that one hour which you spent with a Saint to be given first, or would you like to suffer the sins of the rest of your life first? And when he asks you like this, you tell him, "I want the benefit of that good deed I have done of walking with a Saint", and they will have to offer you that. And then, they will give you a choice of how you want to enjoy or get the benefit of that one hour. And they may offer you to be placed in heaven, or in Vaikuntha, or Kailash. They will ask you how you want to enjoy the benefit of that one hour. And, when they ask that, you say that you don't want all that. You simply want the Darshan of that same Saint with Whom you had walked. And when you ask that, they will have to grant you that benefit and they will bring you back to me. And when they bring you back to me, then I will see what has to be done."

So, that moneylender then left the feet of that Mahatma and he felt, "Okay, maybe, perhaps this is a solution." And thereafter, the Mahatma departed and the moneylender came home. And when he came home, he kept practicing that. Whatever the Mahatma had told him, that he will ask for the benefit, and then he has to go to Him. So, he kept repeating that and he kept practicing that.

So, accordingly, that time came. His death came as the Mahatma had foretold and the angels of death came to take his soul and they took him to the Lord of Judgment.

There, Chitragupta opened his account and saw that there were all sins that he had committed in his life and that there was this one hour of good deeds that he had done. So, accordingly, the Lord of Judgment, as expected, asked him whether he wanted the benefit of that one hour of good deeds he had done by staying in the company of the Saints, or to suffer the sins that he had committed?

So, as practiced, he said, "No, I don't know how many sins I have done. I don't know how long it will take there, so better you give me that one hour of good deeds that I have."

So, the Lord of Judgment asked him whether he would like to go to heaven or Kailash or Vaikuntha? He would be allowed to spend one hour there as a benefit. That man, as it had been explained, said, "I don't want to go to these places. Instead, I would like the fruit of that good deed to be given to me in the form of Darshan of that same Mahatma with Whom I spent that one hour.

So, the Lord of Judgment agreed and he summoned two angels of death. And he told them, "You take this soul back in this physical world and let him be in the company of that Master for an hour. And then you bring him back."

So, when the two angels of death took that soul, they brought him back to the ashram of the Mahatma. And, at the gate, they told him, "You go inside because we are not allowed to enter." (Wherever there are Saints, the angels of death cannot come inside. And then,

not only the angels of death, even the Lord of Judgment, and even Kal, cannot come inside.) So, they had to wait outside. And, like that, the two angels of death told him to go inside, and then, come out after one hour.

So, when he went inside, the Mahatma was in meditation and the Mahatma opened his eyes and saw that he had come. He asked him whether he went through all those experiences? So, he said, "Yes."

Now, the Mahatma told him, "Okay, you sit down and sit for meditation."

So, when he sat for meditation, all those same thoughts kept coming, all the sight of the hell and all the sufferings there and what he was going to go through, all of that kept coming. And these two angels of death outside were shouting out to him to come out. So, this kept on happening and he was looking at that. Then, he told the Mahatma and the Mahatma told him, "No, you continue doing your meditation."

So, after an hour, those angels of death had to return because they could not come inside. So, they had to go back.

So, then, the two angels of death went back to the Lord of Judgment and they told him, "We tried to bring him back. We waited there for one and the half hours, but he did not come out."

So, the Lord of Judgment said, "Okay, never mind. Now he has gone to that Saint and that Saint is going to take care of him. So, we are not allowed to go inside." So, they stopped calling him out. And, that Mahatma then got the salvation to that human.

Tulsi Sahib says, "If we have the company of the Masters, even for forty-five minutes, even then, we will get our salvation – not only of this life, but all our previous lives. We will be able to get absolved of all of those sins and the burden of karmas that we carry."

So, Kabir Sahib says, "Therefore, you should go in the company of the Masters, the Saints, and if you go in the company of other worldly people, then such company may even draw you and take you to hell for redeeming what you do then.

Kabeer sangat saadh ki,
Jyon ki boosi khaaye.
Kabeer sangat saadh ki,
Jyon ki boosi khaaye.
Kheer khaand bhojan mile,
Saakat sang na jaaye.

Kabir Sahib says, "Go in the company of Saints and stay in that company, even if you have to stay on the rotis of the husk. Even if you don't get wheat for rotis, but you get husk for

rotis, even then, you stay there and stay in Their company because that is where you will truly get your salvation. And don't go in the company of other people who are swayed by their mind because there, even if you get all your puris and you get the nicest of sweets and you get lakhs of rupees, even then, don't go in that company." Because that kind of wandering will lead you to sin and, for that, one doesn't know how long one will have to go and suffer in hell and how many lives you'll have to spend there for redeeming those desires which you have built in by going in such company.

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Staying in the ashram is quite difficult. I had stayed in the ashram and the stay was quite difficult. Now, of course, in the ashrams, there are lots of facilities that are given. There is much more comfort. But, when we were staying in the ashram, it was very difficult.

There were about a hundred and eleven people in the ashram — all sevadars. And the ashram would get rationed rice. Some minister had given a sanction of some rice, ten quintals. And then, regularly, that ten quintals of rationed rice would be purchased every month by the ashram. Rice was not grown in the ashram. So, we would get to eat that rice and ragi, and whatever sambar was left in the evening, that was again reheated and we would eat that in the morning.

I'm not trying to criticize the ashram. I'm only trying to say that the life was difficult. It was a test. And the only connection and the only belongings I had in the ashram was one chatai – just a small thin carpet on which I would sleep. And for a covering, we had two gunny bags. So, that was the only thing we had. And there were lots of mosquitoes in the ashram. So, we had to cover ourselves with these two gunny bags. So, myself and Jamal Bai, both of us used to stay like this. And, other than that, there was absolutely no belongings.

So, for eight years, we stayed like this and this was truly a test — and it was Baba Ji's test. And the amount of Grace that He showered on us was fathomless, the kind of Grace that He showered on us. But it was a really tough test for all of us. So, the stay in an ashram is not an easy task.

So, even Bernard was there during that time. Bernard was also there, and Christopher. Christopher, of course, was there even before, in 1971, Christopher came. I came in 1974. And Bernard, I think, came in 1975. And they had also a lot of love and affection for the Master and they used to stay for six months in the ashram. So, they also went through and saw all the difficulties. And they also stayed there. And, of course, their food was cooked in a different kitchen because they could not go through that spicy food that was made in the ashram. So, that was a different matter.

There was a canal, it was wastewater that would come from the Bangalore city. That canal would get water to the fields and that canal would carry all the filth from the Bangalore city. And a lot of chemicals were there in that. In fact, there were villages that would also dump small, newly born babies also in that. So, there were dead bodies also in that.

Now, we had to clean that canal because, immediately, with that water, grass would grow inside. And once grass would grow, then the side of that canal would also cave in and that water would stop for the ashram. So, every month, we had to engage in the cleaning of that canal. And it was so acidic, that water, that as soon as we stepped in, the feet would become white. So, the hands and the legs would become completely white when we would do the cleaning. And we would be there in that water from the morning till night. Every month, we had to do this exercise of cleaning that canal.

So, we used to spend the whole day there and that was about four to five kilometers away from the ashram. So, they would bring food for us, for the sevadars, in that canal. And they would be able to get only about one or two pots of water because it was a long distance and they had to carry that water. So, they would just pour a little bit of water to clean our hands. And there were no soaps and all. So, we would just clean our hands with that little bit of water. And that stench of this place and whatever was there on our body, with legs and hands, that stench would not go for days. So, that would be there. And like that only, we would then eat the Parshad that we would get in that place.

So, it was a difficult time. But it is Baba Ji's Grace that not a single person ever fell sick, despite being in that very dirty water throughout the day. And, with scores of mosquitoes biting us, not a single person I remember ever had fallen sick at that place. So, it is really the Grace of Somanath Baba Ji there.

So, there were about fourteen acres of forest land in the ashram also. And the nearby villagers would come and they would cut wood and steal the wood from that forest.

Now, the locals there, they were not able to stop those villagers and those villagers would not listen to the locals. So, Baba Ji had given that duty to Christopher and Paul and both of them were given gum boots. And then, in those days, Christopher was even taller than what he is today. So, he was huge. And Paul, both of them, would then guard. And whenever those villagers would come to cut wood, Christopher and Paul would run. And the sound of their gum boots in that forest running, that would scare the villagers. Those villagers would run away, seeing these huge people coming towards them. And they would leave their wood and run away. And then, people would bring that wood into the kitchen for the ashram.

So, I had night duty, and I used to walk the periphery of the ashram and, at three o'clock, I would come and wake them up, the foreigners, and they would make tea in their room. And then, they would also give me tea. And, after that, then I would sit for meditation.

Kabeer sangat saadh ki,
Jyon ki boosi khaaye.
Kabeer sangat saadh ki,
Jyon ki boosi khaaye.
Kheer khaand bhojan mile,
Saakat sang na jaaye.

Radhaswami.

So, only three stanzas are done. The rest will be taken tomorrow.

19

Meditation Talk
07 Jan 2023 – Morning

A Story Of Bhai Lehna — The Obedient Disciple Of Guru Nanak Ji

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Guru Nanak Sahib had aged a lot. His wife would often argue with Him. He had two sons — Lakshmi Chand and Sri Chand. She argued with Him that He should pass on the succession of the preachings to His sons. And, likewise, she would pressure Him to pass on. But He would tell her, "I will pass it on to my true son."

So, Guru Nanak Sahib had several disciples who would do a lot of devotion. One of the key devotees was Bhai Lehna. Bhai Lehna was a trader and, earlier, he used to send a lot of his fellow villagers on pilgrimages or for worshiping to different temples. Their local deity was about fifty to sixty kilometers away and, in those days, people would walk towards the temple. It would take some time for them to traverse that distance. So, Bhai Lehna would finance their travel and pay for charges for them to be able to go and worship their deity. So, whatever those twenty-five-odd people from his village would spend while they went there and stayed there for ten, fifteen days and came back, all those expenses were paid by Bhai Lehna.

So, once, when they were going like this towards the temple, Guru Nanak Sahib's Satsang was going on the way.

So, when they saw that there was a Satsang going on, Bhai Lehna told the others also, "Let us sit for a while and let us just see what's happening here." And they sat for the Satsang. And when he heard Guru Nanak Sahib's talk and Satsang, that had a lot of effect on him. He was a person who had a lot of good past impressions. So, whatever Guru Nanak Sahib said affected him like arrows and he was very impressed. A lot of his doubts and questions which he had in mind, all of them got addressed by Guru Nanak Sahib. So, after some time, when the Satsang got over, they took their langar Parshad also. All the people said, "Let us now move on." But Bhai Lehna said that he would continue to stay there. He paid money to them to fund their expenses and he told them, "You go and come back in about a week's time, and I will wait for you here only. I will stay here."

So, thereafter, those others left, but Bhai Lehna continued to stay with Guru Nanak Sahib. And wherever Guru Nanak Sahib went for Satsangs, he also accompanied Guru Nanak Sahib.

So, he was immersed in seva and Satsang. He would listen to the Satsang. He would contemplate on the Master. And he did not talk much with others and he would do seva there. So, that way, Bhai Lehna continued to stay with Guru Nanak Sahib. And then he would also sleep close by to do seva of Guru Nanak Sahib if He required anything in the night. So later, similarly, Guru Nanak Sahib's wife, would often argue with Him that he should pass on His succession to His sons.

So, once, in the winter, while it was twelve o'clock midnight and Guru Nanak Sahib was sleeping, He said, "Okay, let us test this." And He called his son. He called Lakshmi Chand. And when Lakshmi Chand came, He said, "Look, the sun is up and I'm feeling very hot. It is a hot sun and can you please do the fan for me — can you get some air? Because I'm feeling very, very warm."

So, Lakshmi Chand thought that Guru Nanak Sahib had turned senile. After seventy years, anyway, people turn senile. He's now beyond eighty. So, he felt that there was no point in doing anything. So, he just walked away.

So, Lakshmi Chand went back into his blanket. And, likewise then, Guru Nanak Sahib called for Sri Chand. And when Sri Chand also came in that cold night, He told him also, "Look, it is twelve o'clock noon and it is very hot. So, can you blow the fan for me please?" Again, Sri Chand also felt that Guru Nanak Sahib was turning senile. So, he started scolding Guru Nanak Sahib. He said, "Are you senile, or what? Because it is so cold, I can barely stand. And it is bone-chilling cold and You're saying it is hot and it is noon time? So, what's wrong with You?" And, like that, he also went back to sleep.

His wife was listening to all this. Now, He decided to call Bhai Lehna. So, He called for Lehna. So, with folded hands, Bhai Lehna came to Him. And He said, "Bhai Lehna, it is noon time. It is twelve o'clock and the sun is up and I'm feeling very warm. I'm feeling very hot. So, can you blow the fan for me please?"

So, as soon as He said this, Bhai Lehna ran and fetched the hand fan and he started fanning and blowing air for Guru Nanak Sahib's comfort. So, Guru Nanak Sahib told his wife, "See? Who is my son in the three? It is only the one who listens to me who is my true son."

So, thereafter, she kept quiet for some time.

Now, it's a long story after this, so I will tell you in the following days.

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Right now, the time is good. So, all of you make the best of it and sit for your meditation.

20

Meditation Talk
07 Jan 2023 – Afternoon

A Person Who Really Aspires To Manifest God Almighty Will Definitely Get The Grace Of The Master

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In the morning, I had talked about Bhai Lehna. Once, Guru Nanak Sahib and some of His followers and Bhai Lehna, they had gone out. They were to go to someplace. And at a distance of about a kilometer or so, there was a ditch. There was little water but it was still wet. And to cross that ditch, Guru Nanak Sahib told the others, "You can jump over, but I will find it difficult to jump. So, you get me some large stones so that I can step on them."

So, the other disciples started searching for those large stones, but in Punjab, the soil is very fertile and there are very few stones in the soil. And there was no brick kiln also nearby to get some bricks. So, they were searching. Meanwhile, Bhai Lehna did not wait. He lied down prostrate in that ditch and he told the Guru, Nanak Sahib, "You walk over me." He was wearing very, very clean white clothes. But he did not bother about that. He just laid prostrate and asked Guru Nanak Sahib to walk over him and cross the ditch.

So, when Guru Nanak Sahib stepped over Bhai Lehna and crossed over, and Bhai Lehna stood up later, then Guru Nanak Sahib embraced him. And He said, "You are my 'ang'. You are part of my body." Therefore, from that day onwards, Bhai Lehna was called as 'Angad Dev'.

So, time came when Guru Nanak Sahib had to decide who would be His successor? And there were about fifteen or twenty key disciples, each of whom thought that they would be succeeding Guru Nanak Sahib. So then, Guru Nanak Sahib decided, "I should test them." And He took these key disciples with Him and they went out. When they walked for distance, there was a babul tree, it had thorns and they were small, yellow flowers on it.

So, when they reached that tree, Guru Nanak Sahib said, "Look at this tree. It is a beautiful mango tree and there are ripe mangoes. So, if someone climbs up or shakes the tree, we'll get ripe mangoes to eat." So, when all the disciples looked up, they saw that it was, indeed, a babul tree. They didn't see a mango tree there and there were a lot of thorns. So, no

one dared to climb up. And they felt that Guru Dev, that is Nanak Sahib, had become senile. He couldn't see clearly that this was a babul tree and not a mango tree.

So then, for five, ten minutes, He waited. None of the followers climbed the tree or wanted to climb because there were a lot of thorns. And they were all waiting. So then, Guru Nanak Sahib called Bhai Lehna, and He said, "Will you climb up and shake the tree so that we can get the mangoes?"

So, Bhai Lehna said, "Okay, I will climb." And he obeyed Guru Nanak Sahib's order and he climbed carefully. There were a lot of thorns on the tree. So, he carefully climbed up and then he shook the tree and ripe mangoes fell down.

So, once the mangoes fell, everybody came and they started eating those mangoes and having fun. So, after that, they walked further.

And when they walked further, they saw that there was a dead body of a small boy. And this dead body perhaps had been dug up from a grave. And animals would have possibly dug it up from a shallow grave. And the body was stinking and it was outside and exposed. So, they walked near that body.

There was a very bad stench coming out from that corpse. And Guru Nanak Sahib stood there and He called all His disciples and followers there. And He told everyone, "Whoever eats this corpse, he will be my successor." Now all of them thought that Guru Nanak Sahib had really lost his mind because, they thought, "He tells us to be vegetarian and now, He's asking us to eat a corpse and that too, it is stinking." People could barely stand there. So, they all started making fun and they all walked away.

Bhai Lehna continued to stand there. And Guru Nanak Sahib then asked Bhai Lehna, "Will you eat that corpse."

So, Bhai Lehna said, "If You say so, I will eat the corpse." And he went there and he stood near the corpse. And he asked Guru Nanak Sahib, "Which side do you want me to start eating from — the leg or the head?"

So, Guru Nanak Sahib said, "You eat from wherever."

Now, the moment he touched the body to eat, it turned into Parshad. It became like sheera Parshad and there was a very good aroma coming from that. The stench had gone and it had got converted into Parshad, and he started eating. And then, seeing that, all the others also came and started eating from that — they started eating the Parshad.

So then, that's how Guru Nanak Sahib had Angad Dev Ji succeed Him. And that is how Angad Dev got popular as a preacher Who succeeded Guru Nanak Sahib.

So, earlier, the Saints would test Their disciples. And They would test their disciples and see whether they were fit for succeeding. And this continued till the fifth Guru. That is, Bhai Manj. Bhai Manj also went through a great difficulty. And he also passed the test placed before him by Guru Arjan Dev Ji, his Master. But when he was asked for a boon, he asked that, in the future, in Kali Yuga, it's going to be very difficult for souls to go through these tests and carry on. So, he requested Guru Arjan Dev Ji, "This practice of taking tests of disciples should not be done." And that is how he asked for everyone's benefit. And that is how, after that, the Saints have stopped testing for Their Successors.

All the Saints are the same within. All are the same and, therefore, if one Saint has passed a rule, then that applies to all the Saints.

So, Guru Angad Dev Ji also, when He attended one Satsang of Guru Nanak Sahib, and that transformed him. After that, he continued to do seva of Guru Nanak Sahib. He never returned home.

So, who will do this? It is only a person who really aspires to manifest God Almighty. Who wants to go within and has those strong pangs of separation with the Almighty. And he will then listen to what the Master has to say. And he will definitely get the Grace of the Master.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and sit for meditation.

21

SATSANG
07 Jan 2023 – Afternoon

Whatever Way You Have The Company Of The Saints , That Will Never Get Wasted — It Will Always Bear Fruit

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The paathi sings the Bani of Kabir Sahib...

Kabir sangath saadh ki,
Jyon gandhi ka baas.
Kabir sangath saadh ki,
Jyon gandhi ka baas.
Jo kachu gandhi de nahi,
Thou bhi baas subaas.
Thou bhi baas subaas.

This is the Bani of Param Sant Satguru Kabir Sahib. I had taken this Bani yesterday also. This is the continuation of the Bani we had taken yesterday.

Kabir Sahib says, "When we go in the company of the Saints, even if we have not asked for, or we are not seeking any spirituality, the spirituality is overflowing from Saints. And it will naturally come to us." It is like going in a perfume shop, and the smell of perfume, that is all-pervasive, and when we go, we smell the perfume. Whether we are asking for that smell or not, nevertheless, it is something that we can smell there.

So, when we go to the Masters, with whatever inhibitions we have, They look at everybody equally — whether someone is an enemy or a friend, or whether someone is opposing them or is speaking in favor. All of them are seen equally by the Masters.

Different people come in the company of the Masters. So, people who are eating nonvegetarian food or drinking alcohol, they leave that. And likewise, if someone is stealing for a livelihood, he stops stealing and he takes the path of truth. So, all of this happens because they come in the company of the Masters.

When the Saints initiate us, when the Masters initiate us, They give us the Five Holy Names. These are the Holy Names of the Lords of planes from which we will be transcending. These are not the names of any gods and goddesses, but are of a very high

order. And therefore, when we repeat these Names, it purifies our mind. It not only purifies our mind and soul, but it also purifies the place where we sit and we do the repetition.

If we are doing meditation at a certain place, and even if there are impure souls there and those souls are lurking around that place, when the satsangi does the meditation in those places, all of such impure souls also leave that place.

If we observe that if there is a satsangi and he does meditation for an hour or so at home, then gradually, even if the rest of his family members are non-satsangis, somehow, they will all come on the Path and they will all get initiated.

Riddhi siddhi maango nahi,
Mango tum pai yeh.
Riddhi siddhi maango nahi,
Mango tum pai yeh.
Nisdin darshan saadh ka,
Kahe kabir mohi deh,
Kahe kabir mohi deh.

Kabir Sahib says that He prays to God Almighty. And He prays, "I am doing Your devotion, not to get any mystical powers, and not to gain any strength like that. I am doing Your devotion and if You are pleased with my devotion, then You grant me the company of the Masters and Saints in Whose company I will get more inspired to do Your meditation and Your devotion."

So, when we do our meditation, even if we get mystical powers, we should not use the mystical powers because these are impediments on our Path to go to God Almighty. These are created by Maya and Kal and they are tools of Maya and Kal. So, even if riddhi and siddhi appear and they offer these powers to you, you should avoid that and you should continue with your devotion.

Our aim, our objective, is to go to God Almighty. And if, on this Path, we are distracted by these mystical powers, then they steal all that wealth that we have created and they take us away from the Path.

When we come out of the nine doors, come to the Tenth Door and we open our Third Eye and we manifest the Radiant Form of the Master, there we see that riddhi and siddhi and all these mystical powers, they stand there, waiting for us to make use of their powers.

So, Kabir Sahib prays to God Almighty, "I am doing Your devotion, not to gain any mystical power or to use the strengths of riddhi-siddhi, but instead, if You are pleased

with my devotion, please allow me the company of the Saints and Masters so that I'm inspired to do more devotion.

Kabir sangath saadhu ki,
Nisfal kadhi na hoy.
Kabir sangath saadhu ki,
Nisfal kadhi na hoy.
Hosi chandan baasanaa,
Neem na kahasee koy,
Neem na kahasee koy.

He now says, "Whatever way you have the company of the Saints and Masters, in whatever form, that will never get wasted. It will always bear fruit."

On the Malayagiri mountain range, there are these srigandhan trees. These are the trees of sandalwood. And the quality of these trees is that they pass on their fragrance to any other tree which is around them. So, even if there is a neem tree or a babul tree, those trees will also imbibe this fragrance and they will also sell as sandalwood. There are many trees of sandalwood in Andhra Pradesh and Karnataka, and elsewhere also, but till they get mature, they will not give that sandalwood smell. But these trees in Malayagiri, even the leaves have this fragrance of sandalwood. There is only one tree that doesn't take on the fragrance of sandalwood — that is the bamboo, because it is moist outside. So, it does not imbibe that fragrance. That is the only tree that doesn't take the fragrance of sandalwood.

Kabir Sahib says, "When we go in the company of the Masters and listen to Their Satsangs, even if we go by mistake, or somehow, we land in that Satsang, with whatever our perceptions are, the fragrance which comes from the Masters, that is all-pervasive and it takes care of the burden of karmas. A lot of our karmas are redeemed when we lovingly listen to the Satsangs given by the Masters.

Masters have sung the praise of Satsang. They say, "There is no bigger pilgrimage than Satsangs. Because when we go in the Satsang, we are able to cleanse our mind. And outwardly, when we go to other pilgrimages, we only are able to bathe our bodies."

So, what the Saints say, that is pure. That is the truth. And when we listen to that lovingly, that redeems a lot of our deeds also.

Kabir sangath saadh ki,
Nith prathi keeje jaay.
Kabir sangath saadh ki,
Nith prathi keeje jaay.
Durmathi door bahaavasi,

Desi sumathi bataay,
Desi sumathi bataay.

Kabir Sahib says, "If you are able to attend the Satsangs and go or listen to the Satsangs of the Masters, you should do it on a daily basis. Because, by doing so, you will be able to get rid of your negative perceptions, your inhibitions, and you will be able to get rid of your vices and bring about compassion and other positive attitudes within yourselves."

There are so many people who have been thieves or dacoits, and they have gone in the company of the Masters and, by being in the company of the Masters, they have left all of these bad things and they have turned into Saints.

When we go to the Masters, it is also important as to what perception we carry and how we are looking at the Master — how we are devoted and how we are drawn to the Master. We may feel that we can leave our homes and go and stay in the ashram and get more time with the Master, and that will change us faster, but that is not true. The progress of your devotion will depend on the perception you carry and the devotion that you have — the love and affection that you carry for the Master.

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So, I will relate to you a story. This is a true story. Dadu Dayal Ji's gurumukh disciple, Rajjab, He succeeded Him and He used to also give the initiation of the Five Words.

So, His ashram, Dadu Dayal Ji's ashram is in Rajasthan. It is still there.

So, Rajjab Ji, Who succeeded Him, He continued and people would invite Him to their houses and He would accept their invitations. He would accept various devotees.

One wealthy farmer invited Rajjab Ji to his home and Rajjab Ji accepted that invitation. And when He left for that person's place, others accompanied Him. There were about ten, fifteen other, older sevadars in the ashram who also accompanied Him.

So, they all were walking towards that place and that place was about three kilometers away. So, when they walked about a kilometer, there was a beggar on the way. When that beggar saw these ten, fifteen people walking towards him, all of them were wearing white clothes. He felt that they may be rich people who were walking. So, he begged for some food to be given to him. He said, "I am hungry for two days. So, if you can help me, give me some food."

So, when the beggar asked, Rajjab Ji said, "Okay." He felt sorry for the beggar, and He said, "We are also, anyways, going for lunch. So, you can join us."

So, when he asked that beggar to also accompany the group, the others, other sevadars, told Rajjab Ji, "Why are you asking him to join us. He has got dirty clothes and he's stinking. Instead, You could have given him one or two rupees and asked him to go away."

Rajjab Ji felt in His mind, "There is so much ego that these sevadars have. That poor person is also hungry. We are also going to have lunch, so what is the problem if he accompanies us? He can sit outside and eat that food."

So, when they reached that place, all the guests were made to sit in the dining hall. All were invited inside and all the food and all was laid out inside. And, for that beggar, they put a mat outside the house and they made some arrangement for him also.

When they started serving the food, Rajjab Ji felt worried about that beggar who was made to sit outside. So, He was wondering whether he would be fed properly? So, He told that beggar to come inside, in the main dining room, and He called him inside to sit and eat food.

So, Rajjab Ji asked that beggar to sit on the side and that beggar was made to sit below, next to Rajjab Ji. And they started serving him food there.

Now, since Rajjab Ji Himself had asked that he come inside, nobody complained, nobody said anything. But there was a bit of murmuring as to how he'd allowed this person inside. But no one there dared to speak anything. And they felt, "This person is stinking. It is so pathetic to eat food next to this beggar." But Rajjab Ji was paying full attention to that beggar's food, that he was being served and properly attended. And usually, beggars go hungry for so many days, so once you start feeding them, they may eat twice or thrice on what a normal man would eat. So, Rajjab Ji was seeing to it that he was properly attended to.

And after the food and after everything was over, and Darshan and all was over, they left for their ashram. And this beggar also accompanied them back.

So, when they were returning and that beggar was walking behind, accompanying the group, these people could not hold on to their thoughts. And they started talking and they started complaining to Rajjab Ji, and they said, "What was the need to take this beggar on the way there? And even if we took him, they were serving him outside, but You insisted that he be fed inside and be called inside and You were looking and giving all attention to that beggar. What was the point of doing all that? It is so insulting for the rest of us to eat like this alongside a beggar." And, that way, they were complaining to Him. So, some people like this in the sangat kept complaining to the Master.

So, they were complaining, and then, someone also said, "Now he's accompanying us back to the ashram. So, are You going to make him Your Successor also?"

So, when they said this, Rajjab Ji felt, "There is so much ego in these sevadars." He said, "Yes. I am going to make him my Successor." So then, Rajjab Ji told that beggar, "You come to the ashram and accompany us back to the ashram." And when he came to the ashram, Rajjab Ji gave him a pair of His own clothes and He gave him a soap. He said, "Go have a proper bath and come."

So, then, that day, they had dinner and Rajjab Ji told him, "Come the following day, have a bath properly and come."

So, when the beggar came the next day, He told him, "You wear the new clothes that I've given you." So, that beggar came, wearing those new clothes and he had had a bath. Rajjab Ji took him to His chambers. And there, He initiated him and He took him straight to Sach Khand.

So then, He took him to Sach Khand and then, that beggar only succeeded Rajjab Ji. And Rajjab Ji cursed the ashram and He said, "Whoever is the Successor, however rich that Successor be, when He comes here, He will be very short of money and He will have a problem even getting food." And even today, in that ashram, they have a problem. That curse of Rajjab Ji continues.

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So, in Sant Mat, distance is not important — how far you are from the Master, whether you are thousands of kilometers away or you are staying in His residence, that doesn't matter. What matters is your devotion, your love and affection for the Master. So, that is what is important.

If we see the condition of a cow and, in her udders, there are insects and those insects, are stuck to the udder, they are closest to the source of milk. But they drink blood. But the calf, even though the calf is tied separately, when it comes, it drinks milk and that insect drinks blood. So, that way, distance is not important. What is important is your love for your Master.

So, what is important is humility. When you go to your Master, you should have humility and you should have love and affection. Because, if you have your ego, then you are neither here nor there. You lose all the benefit of staying close to your Master.

Mathura bhavae dwarika,
Bhavae jaa jagannath.
Mathura bhavae dwarika,
Bhavae jaa jagannath.
Saadh sangath hari bajan bin,
Kachu na aave haath.

Kachu na aave haath.

Kabir Sahib says, "You may go to different places and pilgrimages. You may go to Haridwar, Prayag, or you go to whichever place, you will not get salvation there till you come in the company of a True Master." So, you'll get salvation only when you get in the company of the Master.

Many people feel that by staying in households, it is not possible to do the devotion and make progress on Sant Mat. But this is not a correct belief. Because there are a number of Saints Who have been householders and They have been able to do Their devotion to God Almighty and go back to God Almighty.

So, what is important is the feelings — the perceptions and the feelings that one carries. So, if you have those feelings for the Master, you have that love, faith, and devotion for the Master, then you can be a householder and yet be a recluse there.

What we have to remember is that we are just like visitors in this world and this is not our permanent home. This place of happiness and sorrow is not our True Home. And this place of life and death is not our True Home. We will have to leave it, just like our elders have left. We have seen them leaving. They have not taken anything with them. So, like that, we also are going to have to leave this place. And thinking so, we should carry our feelings, our love and affection, directed at the feet of the Master.

We should think ourselves like that servant who was working in a shop. When that servant works in the shop, he knows that he's working there for a salary. And if that shop owner makes a profit of lakhs of rupees, it's not going to make any difference to him. Because he's not going to get that. Likewise, if there is a loss in that shop, again, that employee is not going to have to suffer that loss. He is going to only be concerned about his salary.

So, that is how we should also live around us. If we carry that feeling with us, then we will not get swayed by the joy and sorrow that comes to us because of all of these ups and downs that we face in life. And we should keep our love and affection lifted up and at the feet of our Master.

* * *

We can see the example in Sawan Singh Ji Maharaj. He was a householder. He had a family and He was also working. He used to work with the military and he was a civil engineer. And though he was given a horse for moving to different places, it was the rule of the British government and there were long hours of duties. So, he would work for twelve hours and he would get tired.

So once, he had even written a letter to his Master, saying, "I get tired in my duties and I have to go to different places. I'm not able to do enough meditation. So, can I leave, take a resignation from my job here, and come to the ashram and focus my attention there?"

So, his Master wrote back to him, "You have certain karmas that you have to redeem in this, as a householder. So, all those karmas, you will have to redeem. If you come to the ashram and leave everything, then those karmas will be left unredeemed and you will have to take another life to come back and redeem those. So, would you want to do that?"

So, listening to that and following the instructions of his Master, he continued to work in the military and he worked till his retirement. But what changed was the way to look at life and the way to do his meditation. So, though he was very much a householder and very much having a family and duty — and a very difficult duty at that — he still was able to focus his love and affection towards his Master and do his devotion.

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So, wherever we are, in whatever form we are in our families, respective families and our respective professions, we should carry on with that. Because God has given us our life according to our past karmas and we have to go about redeeming those karmas. So, we should continue doing that. But we should remain detached in everything that we do and focus our love and affection at the Master.

So, Masters say, "Like the mind, which is filled up with maya and all the outward materiality, like that, if you are able to direct that mind — instead of on the outside materiality — to the God Almighty within, then your work will be done."

So, you should have your love and affection and do your devotion to the Masters. You should do your meditations and go about doing your work and have your relationships with your families. And look at all of that as a duty, as belonging to God Almighty or belonging to Satguru. While you continue to do that duty, you do the devotion of God Almighty and of Satguru. If you do that, then even the gracious hand of the Satguru is on your head. And He also helps you with your routine, your worldly tasks. He also has His Grace showered on you in your worldly tasks, and He will also come to fetch your soul at the time of death.

* * *

Bulleh Shah was a great Sufi Saint. He was, earlier, a maulvi and he was a very learned person. And he was also of the upper castes in the Muslims. He got to know of Inaayat Shah. Inaayat Shah was his Master later.

Inaayat Shah was a person of a lower caste. He was a Saint and He was a farmer. So, Bulleh Shah got to know that Inaayat Shah was, indeed, a Saint and He goes within. So, he wanted to go and take the Teachings from Him. But, because of his ego, he had not gone for a long time. So, once he finally made up his mind to go and he went to Inaayat Shah.

Now, Inaayat Shah, at that time, was in the farm and He was replanting seedlings of onion. So, they were small seedlings from the nursery. He was taking out those seedlings and replanting them in the farm.

So, when Bulleh Shah went to Him, he asked Him as to how one would be able to manifest God Almighty within and how should one go about it?

So, Inaayat Shah showed him by example. He said, "You take this, remove it from here. You take this seedling." So, He showed him by uprooting one seedling of the onion and replanting it separately in the farm. So, He said, "You should do it. It's as simple as this. You just have to uproot it from here and replant it there."

So, Bulleh Shah told Him, "Master, I have not understood what You are trying to explain. I have read the Koran so many times and I have read all the other scriptures. But yet, I am not able to understand what You are trying to explain."

So, Inaayat Shah told him, "It is very simple. God Almighty is within. So, your mind currently is focused outwardly. It is focused in everything around it — like this seedling which is there in the nursery. And when I uproot it, you have to take your mind out of all the worldly pulls that you have in the mind today. Everything that you are carrying in the mind of this world, you have to uproot it out. And you have to place that attention of the mind towards God Almighty, and place it in the color of God Almighty. So, you uproot it from maya and you place it back, replant, in the love of God Almighty. So, God Almighty is within. He is not far away. You will be able to manifest Him immediately."

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God Almighty has created this human body and it takes nine months for this body to get created. But this is a wonder created by God Almighty Himself and He has kept His entire Kingdom within. He has kept the sixteen planes within this body. He is, Himself, residing in this body. And the Path to go back and manifest God Almighty is also contained within this body.

So, it is at the time of initiations that Masters explain to us how we have to go on that Path and how we go within and manifest God Almighty.

Mathura bhavae dwarika,

Bhavae jaa jagannath.
Mathura bhavae dwarika,
Bhavae jaa jagannath.
Saadh sangath hari bajan bin,
Kachu na aave haath.
Kachu na aave haath.

Radhaswami.

22

Meditation Talk
08 Jan 2023 – Morning

There was no meditation talk given— Initiation was given at this time

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23

Meditation Talk
08 Jan 2023 – Afternoon

Saints Really Do Not Think Much Of All The Assets And All The Belongings Here — For Them, All This Has No Meaning

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Once upon a time, Sawan Singh Ji Maharaj just got off the train at Beas. And He met an old friend of His who was a padre, who was a teacher. So, when He met him, His friend asked Him, "I want to ask you something." So, Sawan Singh Ji Maharaj told him, "You ask." And he asked Sawan Singh Ji Maharaj, "Who was bigger of these? Was it Guru Nanak Sahib, or was it Jesus Christ, or is it Jaimal Singh Ji Maharaj?"

So, Sawan Singh Ji Maharaj told him, 'Okay, you make all the three stand in front of me, and I will tell you who is the biggest, who is the strongest." Then He said, "Look, I am not seeing Guru Nanak Sahib, and neither have I seen Jesus Christ. So, I only have seen my Master and I take Him to be Almighty."

So, that way, He says, "In Sant Mat, it is our Master Who is important and that is how Sant Mat explains it to us."

If we see Ajaib Singh Ji also, he had all his life savings he had put at Kunichuk and he had made a large mansion and he had bought a large tract of land and he had good cattle stock. So, he had planned to stay there and do his preachings there.

So, when his Master came to him, it was summer time and, during his visit, it was quite hot. Rajasthan is a very hot place. And he had removed his turban and he was sitting with open hair below a tree and he had taken out his slippers also. So, when his Master came to him, he just went like that (bowing), and he bowed down to his Master.

So, Kirpal Singh Ji Maharaj, when He met him that time, He told him, "Don't continue staying in this ashram. You go to a different place." And He suggested 16 P.S. He said, "You go there and you do your meditation there."

So then, when he went to pick up his turban, Kirpal Singh Ji Maharaj said, "Why do you need the turban?" And when he went to wear his slippers also, He said, "Why do you need those?"

So, then he left all his belongings there — his life savings there — and he walked away just following the instructions of his Master.

So, he, thereafter, never looked back to this place. His relatives, distant relatives, all of them, took the land and his building and everything. They took all his assets there. He never came back and he never saw that. He just followed the instructions of his Master and came to 16 P.S. And there, he sat for meditation and he built a cave and he sat in the cave for meditation. So, that way, he sacrificed everything on the single statement of his Master. That way is the way of the Saints. They really do not think much of all the assets and all the belongings here. For Them, all this has no meaning.

* * *

So, likewise, we know the story of Amir Khusrow and Nizamuddin Auliya. So, it's a long story; I will tell it after a couple of days. But Amir Khusrow gave sixteen camel loads of his wealth out of seventeen camel loads when he was returning back. And he gave it for buying one shoe of his Master, Nizamuddin Auliya. And the brahmin who was selling that shoe felt that he would sell the shoe and get something to eat on the way home — and Amir Khusrow offered him sixteen camel loads of his belongings. And he carried that shoe on his turban and walked back to Nizamuddin Auliya and placed it before Him. So, when he placed it, Nizamuddin Auliya asked him, "Where did you get this?" And it was the shoe of one foot and he said, "I purchased it. On the way, I met a brahmin who was carrying it, so I purchased it from him."

So, Nizamuddin Auliya asked him, "How much did you pay for it?"

So, he said, "I gave sixteen camels of wealth."

And Nizamuddin told him, "Okay. You got it very cheap."

So, therefore, for Masters, all this material wealth is of no meaning. It is the word of Their Master which means everything.

So, it is the word of the Master which means everything. So, like that, if we get the love and affection of our Master, and we take His word for everything, then manifesting that Radiant Form of the Master within is not far away. We will be able to manifest Him, and then, see for ourselves within.

So, that way, when they sacrifice everything at the feet of their Master — their mind, their wealth, and their body — that distance that they have to traverse to manifest that Radiant Form, that shortens and they are able to do it fast.

So, there are two ways to manifest the Radiant Form of the Master. One is to do the Simran and Bhajan. And the other is to surrender at the Will of the Master.

So, that way, if we take twenty-five years to do our practices of Simran and manifest Him within, even then it is short. But that is the timeframe. And if we are able to surrender, then it is a matter of only a few days, or a few months. But the Masters say, "Surrendering like that is a very difficult thing."

So, even if we have the slightest question in our mind about our Master, even if we have spent about twelve years like that in His surrender, then we will lose all of that benefit of that twelve years which we have spent with Him.

Therefore, the Master suggests the path of Simran because, in that path, we fall sometimes. Then again, we lift ourselves and we continue to do our practices; then again, we fall. So, like that, getting up, falling, this keeps on happening. But ultimately, we are headed towards our goal.

* * *

The time is good and it is quiet. So, let's make the most of it. Let us close our eyes and get connected to Simran.

24

SATSANG
08 Jan 2023 – Afternoon

Whatever Relationships We Have In This World, Those Are But For A Few Days, Based On A Give-And-Take — That Is Predestined

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The paathi sings the Bani of Sant Kabir Sahib ...

Thoda simiran bahut such,
Jo kari jaane koy.
Thoda simiran bahut such,
Jo kari jaane koy.
Sooth na lage binaavanee,
Sahaje athi sukh hoy,
Sahaje athi sukh hoy.

This is the Bani of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked of the greatness of Naam Simran. All the Saints have written Banis to talk about the greatness of Naam, of Satguru, of this Path. That is to clear the doubts in our mind and to clear this duality.

The Simran that is given at the time of initiation, it is the Holy Names of the Lords of planes, the higher planes, and these Lords have never come as incarnate in this world. And when we repeat Their Names, Their Holy Names, then the burden of karmas that our mind is carrying, that reduces. When we close our eyes and we lovingly do the repetition of these Holy Names, and we have the pangs of separation from our Satguru and God Almighty then, in some time only, we will get benefit of that Simran.

So, what we are doing is, we don't have that true love and affection for the Master and we are just doing superficial devotion. And that is why we are not getting that kind of success or moving that fast on this Path.

So, Kabir Sahib has sung the praise of Simran, and He says, "If you really want true happiness and peace in this world, then what should you be doing?" So, Kabir Sahib says, "You should do Simran. By Simran, we will be able to get rid of the sorrow and we will be

able to bring joy in our life." And when we do Simran, by doing Simran, we will be able to manifest God Almighty and merge with God Almighty.

The repetition of all our desires for this world continuously is bringing us back into this world. But when we do the repetition of the Holy Names, then we will be going back to God Almighty.

We have given our love and affection to this world and we are chasing this world. Only superficially we are doing the devotion and we do a little bit of Simran here and there. When we get time, a little bit, we do our Simran. And, if it happens, it is okay — if it doesn't happen also, it's okay. So, like that, we are not serious or committed to do our Simran. That is because we don't have that kind of love and affection and that steadfastness at the feet of our Master. And that is why the mind wanders here and there.

Therefore, we should, when we sit for meditation, get that love and affection for our Master — and we sit with that love and affection — and then do our repetition and do Simran. Then we will get the benefit of Simran.

Sai yo mat jaaniyo,
Preethi ghate mam chitth.
Sai yo mat jaaniyo,
Preethi ghate mam chitth.
Maroo tho tum sumirath maroo,
Jeevath sumiroo nith.
Jeevath sumiroo nith.

Kabir Sahib prays at the feet of God Almighty, and He addresses God Almighty and says, "Don't think that I don't have love and affection for You. I am doing my Simran with full love and affection towards You. And when I die also, I will have that love and affection and I will die doing that Simran."

Once, Musa — Moses —felt egoistic about his devotion and he went to Lord Vishnu and he told him, "I don't think there is anybody else who is as devoted as me. So, if you have someone who is more devoted, then please let me meet him."

Like we have in the Hindu scriptures, there is Narad Muni, who carries the message from this world, this physical world, into heavens and into the astral world. Like that, in the Muslim literature, there is Musa Peygamber, who carries the message from this world to the gods.

So, Vishnu replied to Musa, "Let alone human beings who are my devotees, even in the animal kingdom, there are so many devotees who are more devoted than you are."

So, Musa told him, "Okay, in the animals or the birds, if you have someone that is more devoted, then I would like to meet that."

So, Vishnu told him the place where this bird was sitting, perched on a tree and that was about three, four kilometers away. And he said, "You go there and there is a source of water, there is a spring nearby, and this bird is perched on a tree. So, you go there and meet, and see if you can do some seva of that bird."

So, Musa went there and, with folded hands, in the language of that bird, he said, "Please, let me know if I can do any seva for you?"

So, the bird did not say anything and it kept its eyes closed.

Again, Musa repeated and said, "God, the god, Vishnu, has sent me to you and he has asked me if I can do any seva for you? So please, let me know."

So, the bird told him, "Yes, Musa. I know that you have been sent by the god and I spend all my time in his devotion. So, I don't have, otherwise, any time to speak to anybody." So, that bird told Musa, "If you insist that you have to do some seva for me, then there is this source of water, this pond, for which I have to go and drink and quench my thirst intermittently. And my Simran gets disturbed whenever I have to go and drink that water and come back. So, if you can do anything, you bring that source of water closer to me."

So, the bird asked him if he could do this seva of bringing that pond of water on the tree itself, so that it could drink water there itself. But then, Musa said, "That is not possible. I cannot bring such a mass of water and keep it on the tree."

So, then the bird told him, "If you cannot do this work, then it is okay. You can return. Because then I don't have the time to talk to you. I don't need any other help."

So then, Musa felt very humbled by this because, then he realized, that this bird is a much greater devotee. It cannot stand the break of that Simran for even those few minutes for which it has to go and drink water. Whereas, in his case, there could be days in which he would not remember about his God. So, he felt very humbled by this devotion of the bird.

So, that should be the kind of pangs of separation that we should have when we are doing Simran. Even momentarily, when we stop doing that Simran, it should feel like fifty years have passed by. So, when we have that kind of continuity in our Simran, then God Almighty is not far away. And the Satguru is not far away. He opens the doors immediately.

Jap tap sanjam saadhana,
Sab simiran ke maahi.
Jap tap sanjam saadhana,

Sab simiran ke maahi.
Kabir jaane bhagat jan,
Simiran sam kachu naahi,
Simiran sam kachu naahi.

Kabir Sahib says, "Everything is contained within Simran. Whatever japas one does, whatever tapas one does, whatever austerities one does, or other methods one adopts, all that is contained within Simran."

Saints say, "The benefit of Simran is that all the practices, all the methods, are all included in Simran." When we do Simran, we get the fruit of all the kinds of devotion, all the methods of devotion one may do. It is like the ocean. Whatever sixty-eight pilgrimages are there in different places, if you go and take a dip in the ocean, that ocean contains the water of all the rivers. And all those sixty-eight pilgrimages, the benefit of those pilgrimages, will be contained in that one dip in the ocean.

Guru Amar Dev Ji, also got his Master at the age of seventy. He used to go to pilgrimages and, for twenty-two years, he had been visiting various pilgrimages twice a year. And once, it so happened, that he met a sadhu who opened his eyes and he realized that all these years that he had been going to pilgrimages was of no use, because he did not have a Master. And that sadhu refused to eat in his house and he walked away. So, that disturbed, Amar Dev Ji. And that night, he was awake.

Now, his brother's son had married Guru Angad Dev Ji's daughter and she used to sing the Jap Ji every day, every night. And this particular night, when he was so disturbed, he listened to what she was singing and then he realized that her bhajans were talking about the greatness of the Master and the greatness of Naam. So, he listened to it all night.

So, early morning, she would sing this Bani and Amar Dev Ji went there and he met her there in the morning and he asked her as to who's bani she was reading like this and singing like this?

So, she said, "This is the Bani of Guru Nanak Sahib. And now, His Successor is my father Who sits and Who is doing the preaching of Sant Mat."

So, he insisted that she take him to her father, Guru Angad Dev Ji. So, she took him to her father's house, and there, she asked him to wait outside and went in to meet Guru Angad Dev Ji. So, when she met Him, Guru Angad Dev Ji told her, "The person whom you have brought to meet me, you at least bring him inside." So, he was seventy years old when he went and met his Master.

So, she then brought him in. And in fact, he was, in a way, related to Him. So, he bent and he bowed down to Guru Angad Dev Ji and cried a lot. He cried at the feet of Guru

Angad Dev Ji, and he said, "Why did it take seventy years for me to come to You? Why didn't this happen before? Why did I have to waste so much of my life before coming and meeting You?"

So, Guru Angad Dev Ji explained to him, "Now, you were destined to come to me at this time only. So, your time has come now and you have come at the right time."

So, everyone comes on this Path at the time destined for them. And, before that, how ever much they listen to Satsang, or they may be close to the Master, the mind is not going to accept that till that time when they are destined to come on this Path.

So then, he was initiated, and once he was initiated, he did seva of his Master there only. He never went back to his home.

So, the ashram of Guru Angad Dev Ji, the water around there was saline and, therefore, Guru Amar Dev Ji did this seva of bringing sweet water and he would carry two buckets of water on a pole and carry them on his shoulder. And the whole day and night, he would do this duty of carrying that sweet water and bringing it to the ashram.

So, like that, he did seva for twelve years. And from the age of seventy, till the age of eighty-two, he did this seva of carrying water. Whenever he would wake up, he would start his seva. He would go and fetch this sweet water and he would continuously do Simran while he did this seva.

So, by doing this seva and Simran, his soul went inside and He became a great Saint. So, He, later, succeeded Guru Angad Dev Ji on the Teachings of Sant Mat. He lived till He was a hundred and eight years old and, for twenty years, He was actively preaching Sant Mat.

So, in the one Simran that we do, all the devotion of all the gods and goddesses, everything is contained in that Simran.

Sahakaami simiran kare,
Paave utham dhaam.
Sahakaami simiran kare,
Paave utham dhaam.
Nihkaami simiran kare,
Paave abichal naam,
Paave abichal naam.

When anyone does this devotion, does Simran wanting to go to the higher realms, he gets that as a boon and he goes to Vaikuntha, Kailash, and he goes to heaven. If someone does Simran having a desire for wealth or some status in society, he also is granted that when he does that Simran with this desire. But when someone does Simran selflessly and

without any desire, he does Simran and the devotion of God Almighty for God Almighty only, then he gets salvation from this world.

So, Saints say, "You should do your devotion for the Satguru, asking for Satguru. And you should do it without any other desire." Because when we do our devotion for some other desire, something in this world, then that wealth or whatever we are asking for, even if we are granted that, it is associated to our body. It is associated to this world and it is not permanent. So, eventually, when we die, we have to leave that behind and go. So, that devotion gets wasted on those nonpermanent kinds of desires that we are pursuing.

So, we should not do our Simran and our devotion with other desires of this world, and wanting other things in this world. Because that devotion then gets wasted on those material things which we have to leave behind. We should do our Simran selflessly and only asking for God Almighty — only asking for our Satguru. And when we do that, then we will be given salvation from this world. So, we don't have to come again and again in this world and go through this cycle of life and death.

So, we should not do our devotion with any want here, any wish for anything here. We should do it without any desire. And we should do it for our soul, for the soul to be free from this bondage, for it to go back to its True Home and not carry any kind of desire or any other wish for this world.

Ham tumhaaro simiran kare,
Tum mohi chitvath naahi.
Ham tumhaaro simiran kare,
Tum mohi chitvath naahi.
Simiran man ki preeth hai,
So man tumahee maahi,
So man tumahee maahi.

He says, "God Almighty is continuously thinking about you. He is thinking about how you will come back to Him. And He has that Love and Grace towards you. But you are not remembering your Father, your God Almighty. And, instead, you have all the desires of this world and all the wishes for this world." So, Kabir Sahib says then, "How will you be able to meet your Father, because He is wanting you and He is always thinking about you? But you are not thinking about Him. Instead, you are thinking about this world."

He says, "That love and affection which you are to have for God Almighty, for your Father, that love is there within you, but you have directed it outside in this world." And, therefore, He says then, "How can I get that love and affection?"

Kabeera hari hari sumir le,
Praan jahinge choot.

Kabeera hari hari sumir le,
Praan jahinge choot.
Ghar ke pyaare aadmi,
Chalthe lenge loot,
Chalthe lenge loot.

Kabir Sahib says, "You have your love and affection for all the things around you. You have this thing about 'me' and 'mine'. You are thinking about 'my children', you are thinking about 'my family', you are thinking about 'my world' and 'my things' and 'my possessions'. And eventually, when you have to leave this, all 'your' people, all the people whom you think are yours, they are going to take 'your' possessions and they are going to leave you."

Nobody has taken anything from this world. They have gone empty-handed. And all the relationships that we have in this world, they are built on selfish motives of karmas. And, therefore, the soul has come empty-handed in this world — and it is going to go empty-handed. And how ever much we associate or try to possess or have these relationships with our dear ones, those are not permanent. Nothing of that is going to stay with us.

So, therefore, all the things that we possess will be taken by our dear ones before only. Our wealth is usually the land and the house, property, all that is taken. Even while the person lives, it is taken by his children and other dear ones before only. And, at the time of death, whatever else is his belonging, that is also taken by his family or his near and dear ones.

Now, the richer the person, the more he suffers because, inside, it is the angels of death who are pulling his soul. And outside, it is his family who is pulling him and asking him to tell about all his possessions — to make known what are the promissory notes that he has from others, or to whom he has given money. What are the bank accounts in which he has monies? So, the angels of death inside are pulling him. And the angels of death outside are drawing him. So, he is in a great suffering. Nobody is really concerned of the fact that he is going to leave this world and go and that he should be allowed to go peacefully.

* * *

Sant Ji used to tell this story. It was about an old person. He had some monies with him which he had kept in his cupboard. And he had one son and a daughter-in-law and they used to take good care of him. Every day, from time to time, would get his breakfast and hot water. And all of the other things were being looked after by them.

So, when he became seventy-five years old, he felt that he was being well looked after by his son and his daughter-in-law. And since they were taking good care of him, there was

no point keeping that money. Instead, he should allow them to use the money so they would use it properly. This is what he thought.

So, he called his son and daughter-in-law once and he gave the key of his cupboard, and he told them, "These are all my possessions inside. And the money, etc., both of you are taking very good care of me and I think you will continue to do so. So, I'm giving this possession to you, in your hands."

So, once they got all the possessions, they got all the monies and everything, then gradually, that kind of fear and love that they had for him, that also started reducing. And gradually, all of those courtesies also started reducing.

So, the hot water that he would get early morning for his bathing, he would get some time when it was convenient for the daughter-in-law or son to give to him. His breakfast stopped and he started getting two meals a day. So, that way, what he was enjoying started reducing.

So then, he called his son, and he told his son, "I had faith in you, and therefore, I gave you whatever I possessed, but then, after I have done that, I see that you are not taking as much care of me as you were taking earlier. Now, I don't get proper food. I don't get proper hot water for bath. And so many other things you people are ignoring."

And then the son said, "No, no. All that, everything, is all okay. You don't have to worry about it." But nothing happened. That carried on like that. And in that worry that he had parted with his possessions and now he was not getting two square meals properly, the old man started feeling sad and he also became thin, worrying about all this.

About a month and a half passed by and one of his old friends, he came to meet. And he inquired why he had become so frail and what was the problem? So, this old man related the entire thing to his friend and he told him about his problems.

So, then his friend said, "Okay, I will give you an idea. I'll tell you to do something, you follow it, and then whatever good service you were getting before, that will start again."

So, his friend, the next day, brought him one stone and one coin. And he said, "Now, what you do is, don't sleep for two days, two nights; and, in the night, you take this coin and you bang it on that stone. It should be loud enough so that they can hear it in the next room. And you keep hitting that coin on the stone, keep banging it, and that sound of that coin should be heard by them. Now, the whole night you should do this — for two nights, without fail. And then, if you do this, then all the routine you had earlier will restart. And then, whenever you leave the room, you should make sure that you lock the room and not allow them to get inside your room when you're not there. Because then your secret will be open."

So, that way, when he did this practice, he was hitting that coin on the stone and making sound, the daughter-in-law spoke to his son, and she said, "I think the old man has not given us all his possessions. And I think he had dug up and stored some silver or gold coins possibly, which he has not yet given us. And the whole night, he is counting them and they are still not getting over. So, he must be having lots of gold and silver coins inside. And if we are not going to take care of him properly, then perhaps he may give or donate those to someone else."

So, the son said, "Yes, indeed. You should take good care of him so that, eventually, he gives us those coins as well."

So, from the next day, the routine started. He started getting all the things properly on time — his hot water, his breakfast, meals, everything started happening. And he made sure that he locked the room whenever he went out. And he would bring scraps of cloth and make a big bundle around that stone and keep that in his room.

That old man, later, after about three, four months, died. And his son and daughter-in-law felt, "Okay, let us not open that room and show that wealth to the other relatives. Let us complete all the rituals and his final rites, and after everyone has left the home only, we will open that bundle and take all those coins." So, they also put another lock on his room. So, that way, they waited for all the relatives to leave. And gradually, all the relatives left.

And, the following night, they said, 'Okay, now let us open the old man's room and take those coins and count them." So, when everyone had left, they opened those locks and went inside.

Now, the old man had kept all those shredded old clothes and made a big bundle of them and put them below his bed. So, these people felt, "Oh, that is the big bundle that has all the money." And they took out that bundle to count the coins. And when they opened it, they found rags inside — all old clothes — and they kept removing all the old clothes and finally found that stone and one coin. And they realized, "Oh, that old man has played a trick on us."

* * *

So, that way, there are these people. We may feel that we have all our near and dear ones, but the Saints say, "The spouse and the child, and children, and all, the brother and relatives, all these relationships are built on selfish interests. The foundation of the relationships is selfish, is a selfish motive. And that is how the karmas work."

So, finally, the Saints say, "Everyone ultimately comes into this world and goes from this world empty-handed. None of these relationships go with him. He comes empty-handed and leaves empty-handed."

So, there is only one person in this entire cosmos that is with you — that is your Master. Because He selflessly gives you initiation without the expectation of one naya paisa. And, with that, He takes care of you in this world also. And, at the time of death, which is a very difficult time that the soul goes through, He is there. He gives His Darshan and makes that departure easy. And thereafter, He hand-holds that soul till He takes the soul back to God Almighty.

So, there is no one else who helps the soul like this, so selflessly. And whatever else, whatever relationships we have in this world, those are but for a few days and they are based on a give-and-take — that is predestined. So, when that give-and-take is over, when that is done, then the relationship comes to an end. So, those are temporary. All those relationships are temporary based on the give-and-take for which we have come in this world.

Kabeera hari hari sumir le,
Praan jahinge choot.
Kabeera hari hari sumir le,
Praan jahinge choot.
Ghar ke pyaare aadmi,
Chalthe lenge loot,
Chalthe lenge loot.

Radhaswami.

25

Meditation Talk
09 Jan 2023 – Morning

Continuity In Our Meditations Is Very Important — Because By Giving A Break In The Meditations, We Will Not Get The Desired Result

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Saints have adopted a very straightforward method in Sant Mat where a small child of more than six years up to an elderly person of ninety years can do this practice or methods.

In the earlier times, the lives of human beings were very long. In Sat Yuga, it was one hundred thousand years. And, in those days, to do the pranayamas by doing austerities was easier, and also because of the long life, it was possible to do those kinds of austerities which required a lot of years to be done.

So, in that yuga, people would go in the caves and go in the mountains, and they would do very severe austerities. They would sacrifice food, and then, they would stay on doing pranayamas. They could live for very long years — by doing these pranayamas. And, likewise, in the next yuga, Treta, also the life was quite long. And even in that yuga, it was possible to do these pranayamas. And even in Dwapar, the life was long enough to do pranayamas.

In Kali Yuga, the lifespan has reduced, and also, the physical body of a human being has become quite weak. And it is not possible to sacrifice food, which is an essence. And, therefore, pranayamas are not possible to be done in the Kali Yuga.

So, therefore, Saints, in the Kali Yuga, have adopted a very simple straightforward process where anyone can do the meditation by sitting in a comfortable position. They can either sit in a comfortable yoga asana, or they can sit in any position that they want where they can sit a few hours.

So, in the earlier times, when pranayamas were done, it was very important to do the right asana. So, it was very important to maintain that position, that asana, and that posture.

Therefore, in this yuga, the Saints have adopted a very simple process — it is also called Sehaj Yoga. Sehaj means 'simple' and 'easy'. So, this Surat Shabd Yoga — or Sehaj Yoga as it is adopted — for getting salvation in the Kali Yuga, it is simply by sitting in a

comfortable position and focusing our attention at the Eye Center. Therefore, many people can get the benefit, and have benefited by this practice of Sehaj Yoga. And, otherwise, the austerities, if the pranayamas were recommended, then very few people would be able to get successful in this.

In earlier times, pranayamas required a lot of commitment, a lot of sacrifice, and there had to be a very strong desire for a person to do pranayamas. Because he would be sacrificing a lot and going through a great deal of difficulty.

So, all that is difficult, and seeing all of that, the Masters have prescribed this method of yoga.

In earlier times, the mind was also more quiet. It was still because it was purer. But in the Kali Yuga, the mind, it is not still. It is very difficult to control the mind.

So, when we sit every day for our meditation, we are able to gradually get that control on the mind, and more so, our Masters shower Grace. They are pleased that we are trying to do our meditation and They shower Their Grace by which we are able to better control our mind.

Continuity in our meditations is very important. We have to do our meditations on a very regular basis, continuously, without a break. Because giving a break in the meditations, we will not get the desired result.

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The time is good and we should make the most of it. So, let us close our eyes and get connected to Simran.

26

Meditation Talk
09 Jan 2023 – Afternoon

Our Masters Never Die —Their Soul Is Connected With God Almighty And They Are Immortal — And They Are Always There For Us

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I pray at the feet of SomAjaib Who have showered Their Grace and made this poor soul capable of doing some Seva. It is not up to a human soul to explain the Bani of the Saints and speak about it. It is only the Grace of these Great Masters that, whatever little I am able to explain, that is being done. And it is the Grace of these Masters that is being showered on all of us to come here and to be able to spend some time in Their devotion.

Whatever progress that people have made here in their Bhajan Simran, that is with the Grace of these two Great Masters. And I pray at the feet of these Great Masters that those who are leaving as the first program is coming to an end, that They shower Their Grace on all and this year goes off very well for all of you. And that you spend time in the devotion and you make progress in your Bhajan Simran.

There was a lot of talk in the media about COVID again, and that there would be a lot of checking and inspections at the airport. But then again, it is the Grace of the Master — these Great Masters — that everything went off very smoothly. And no such thing as anticipated by the media happened.

So, all those who are returning, I pray to Baba Ji that everyone has a safe journey and has a comfortable journey and they reach their respective destinations comfortably.

So, all those returning home, I pray to the Master that all of you do your devotion when you go back — like you have spent two hours here doing your meditations, though it may be difficult to do or spend that much time at home because of your respective duties there, but try to take out as much time as possible for doing your meditations.

The Masters would say, "The Saints never die — our Masters never die — They are always there. It is Their soul They have connected with God Almighty and They are immortal. And They are always there for us. They have to leave Their bodies according to the laws

of nature. And when They leave Their bodies also, the soul is always there and it is always connected with God Almighty.

So, all the Masters Who have given you initiation — whichever Master has given you initiation — They are there in the form of Shabd within you. And have your love and affection toward your Masters and stay connected to your Masters.

Your Masters are waiting for you within. And don't get disheartened that it has been a while since you have been able to see your Master. You do your devotion. Have that love and affection for your Master. Definitely, your Master is waiting for you.

So, do your devotion regularly. Do your meditation every day and spend as much time as possible. Also, listen to the Satsangs every day, up to whatever time is possible.

Saints have written Banis full of love and affection. So, read those Banis and develop your own love and affection towards your Masters.

The mind is the devil. And the mind is an essence of Kal. He will definitely not allow you to do your meditations. He will try to take you away from your meditations and get you entangled in all your work. But you try to remain devoted. You try to continue with that love and affection for your Master.

Don't assume that the program of meditation is over. Go home and continue to do your meditation. Fix a time and do that as a routine on a daily basis.

The meditation program is not for a day or two days. It is an exercise we have to do to free our soul from this bondage. And throughout our life, we have to do it.

Even Saints sit every day for meditation. They do so even to help the near and dear ones and their disciples, and for the sangat. But They continue to do Their meditation.

You should also do meditation to free your soul. And do this on a regular basis — on daily basis — you should do your meditation.

* * *

The time is good and quiet and we should make the most of it. Let us close our eyes and sit for meditation.

27

SATSANG
09 Jan 2023 – Afternoon

When You Keep Company Of Devotees Who Are Devoted And Spending A Lot Of Time In Their Devotion, You Will Also Be Encouraged And Motivated

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The paathi sings the Bani of Sant Surdas Ji...

Chaadi man hari bimukhan ko sang,
Chaadi man hari bimukhan ko sang.

This is the Bani of Param Sant Satguru Surdas. About Sant Surdas, He was a great Saint in the northern parts of India. At the early age of fourteen, he renounced the world and he went to Mathura. There, he was devoted to Lord Krishna.

So, he used to collect alms for a one-day meal, and then he would cook or eat that meal and then do the devotion and sit for meditation.

Earlier, Mahatmas would ask for alms for their meals. They would stay in the jungles or stay in some temples, and they would do their devotion there. And they would go and ask for alms and ask for some food — maybe from one house or two houses at best. And when they got enough meal for a day, they would go back to their place.

So, they would take enough alms for just one meal. And then they go back, take some rest, have their meal, and then do devotion. So, whatever benefit of that devotion also goes to the people who have given that donation to them.

If that devotion is not done — that meditation is not done — and simply alms are asked and we accept from people free food, then we are building up our karmas and that has to be paid back.

Surdas would do good meditation. So, once it happened that he went for alms to a village and a beautiful, nice girl came and gave him alms. She put some wheat flour and other things in his bag. And, he was also quite young and, this girl gave him alms, so he also had that image of that girl. And when he sat for meditation, he was imagining her.

So, when he sat for meditation that day, the image of that girl kept coming in his mind. Again, when he got up and tried to do meditation again, again that image of that girl came. And this annoyed him a lot because that was keeping away — keeping him away — from his deity and he got angry. He went to the market and got two sharp objects, and with those, he pricked his eyes and removed his eyes. From then onwards, his name was Surdas.

So, he had taken out his eyes because, it was because of those eyes that he was deprived of seeing his deity. And thereafter, once his eyes were removed, he could not see. But whenever he would walk and if there were thorns on the way or if there was some ditch on the way, then Krishna — Lord Krishna — would come in the form of a five-year-old boy and handhold Surdas and help him walk safely.

So, whenever he would walk or lose his way, Krishna would come in the form of a small child and would handhold Surdas and walk him safely.

Surdas was wondering as to who helped him like this every time. Whenever he was facing some difficulty on the path, someone would handhold him, some small child would handhold him.

So, once, when Krishna appeared and he was holding his hand to take him safely, Surdas held onto that hand very firmly. So then, when he held the hand firmly, he asked that boy as to who he really was? Because he was helping him every time. So, that boy said, "I am your sevak. I am there to help you."

So, Surdas said, "No, nothing doing. You tell me the truth. Who are you exactly?"

So then, that boy somehow freed himself and ran away. When he ran away like that, Surdas said, "You have freed your hand from me and you have run away, but if you are able to run like that from my heart, then I will show you how manly I am."

So, that way, he had manifested Lord Krishna within and, even though outwardly Krishna could run away, but inside Lord Krishna had to be there, as he was manifested within. So, that way, with his devotion, he had opened his Third Eye, because his devotion was very pure.

And later in his life, he met Ugradas, Saint Ugradas, Who initiated him into Sant Mat.

So, He was, anyways, a very pious and a very devoted soul. So, once He came on this Path, He went to Sach Khand-Sat Lok. And there are references in His Bani about the Path.

So, He says that — He addresses His mind — and says, "You do not seek company and do not keep company of those who are not devoted to God Almighty." Because these worldly people are themselves not devoted to God Almighty. And they also distract you and they

take you away from this Path. They put all kinds of things in your mind and distract you also."

A devotee has to be always careful and he has to be cautious in this regard. Because he is staying in this world and with his family, and he meets all kinds of people. So, he has to be very mindful of such people who will get him adrift.

Chaadi man hari bimukhan ko sang.
Jin ke sang kubuddhi upajathi hai,
Parath bhajan mein bhang.

He says, "You stay away from such people whose thoughts or whose company causes an impediment in your devotion and who take you away from the path of devotion. You stay away from such people."

There are so many people, the supposedly learned ones, who have read the scriptures, and they only end up doing arguments about spirituality and about what is written in the scriptures. They have never done their own devotion. They have never meditated. And so, such kinds of people lead us away.

* * *

That way, there was this pundit, he called himself Sarvajeet — or the 'winner of all'. And he had read all the scriptures, the Puranas, the four Vedas, and he claimed to be an expert in all of these.

So, everyone would call him 'Sarvajeet Pundit', and he used to feel elated when people would call him that. And everyone felt that he was an expert and they addressed him like that.

But his mother always called him by his real name. And he used to get very annoyed that his mother was not addressing him as Sarvajeet Pundit. So, he would often tell her, "Why don't you call me Sarvajeet Pundit also? Everyone else is calling me so."

So, when he kept arguing like this with her, she said, "Okay, I will call you Sarvajeet Pundit, but then, there is this young weaver in Varanasi. Kabir, his name is Kabir. And if you go and show that you have more knowledge than Him and you defeat Him in your debate, then I will also call you Sarvajeet Pundit."

So, Sarvajeet told his mother, "There is no big deal. He's just a weaver. I will go and immediately defeat him in a debate and I will come back. I will bring in writing that I have won the debate with him. And then, after that, you have to call me Sarvajeet Pundit."

So, she said, "Okay."

Then he got his ox and he laid all the scriptures and all the other holy books on that and he took that ox with him because, in case he had to prove something, then it would be written in these books. So, he could easily prove it to that weaver.

So, he took that ox laden with all the books and he searched for Kabir's house. And then, after asking for the address, he finally reached the house of Kabir Sahib. And there, Kamaali, his daughter, opened the door. And he asked if that was the house of Kabir?

So, she said, "The house of Kabir is in the seventh sky. It is not here. And there, even an ant cannot place its feet. And you are bringing an ox with all the books?"

So, he felt very humbled by what she said because he could not give her an answer to this. Then she went in and told Kabir Sahib that a pundit had come to meet Him.

Kabir Sahib, with His humility, came out and He ushered that pundit inside, washed his feet with water, and extended all the courtesies and asked him to sit. And He asked him as to what was the reason for his visit?

So, he told Kabir Sahib, "My mother has told me that I should come here and debate spirituality with you."

Kabir Sahib said, "Oh pundit, you are such a learned person. You are so literate and you are an expert. And I am an illiterate weaver. So, it doesn't befit you to come and do a debate with an illiterate person like me."

So then, Sarvajeet said, "Okay, if that is the case, then you write and say that 'Sarvajeet has won, you have lost the debate."

So, He said, "Okay, no problem. But you only write it. You can write whatever you want and I'll sign it."

So, Sarvajeet then carefully wrote out that 'Sarvajeet has won the debate and Kabir has lost the debate'. And he gave it to sign to Kabir Sahib.

Kabir Sahib signed that paper and Sarvajeet returned and threw that paper in front of his mother. He said, "Okay, now read it. See. Read for yourself."

So, she said, "I don't read. I do not know how to read. So, why don't you only read it for me?"

When he took that letter to read it, he read that what was written there was 'Sarvajeet has lost the debate and Kabir has won the debate'. So, he could not believe his eyes because he had read it so carefully and it was his own handwriting. So, he could not believe it. He felt that maybe Kabir had some mantras or tantras and he's used that to change that.

So, then he said, “I think I've made some mistake in the writing. I'll go back.” So, he went back to Kabir Sahib.

Again, Kabir Sahib extended the courtesies and asked him why he returned?

So, he said, “I think there is some slight mistake in the letter.”

He said, “No problem, you correct it and I will sign it again.”

So, he wrote again carefully, and he read it ten times. He wrote again 'Sarvajeet has won the debate. Kabir has lost the debate'. And he read it again and again to make sure that he’d written it properly.

So, when he brought it again and read out to his mother, the same thing had happened. He had written 'Kabir has won the debate and Sarvajeet has lost it'. And he could not believe it because ten times he had read it earlier and he had corrected it. So, he could not believe it. But his mother told him, “This is beyond your comprehension. Kabir is a Mahatma. So, you should bow down to Him and go and surrender to the Master.”

So, after that, his eyes opened and Sarvajeet went to Kabir Sahib and made Him his Master. His mother had told him, “By reading — and just reading — the scriptures and all these books, you're not going to get salvation. That you will get only in the company of a Master when you do that devotion.”

And therefore, following her instruction, he had gone to Kabir Sahib and made Him his Guru.

* * *

So, there's nothing wrong with the holy books and scriptures. Whatever is written there is good and it is the experience of Someone Who has gone within; Who has written that in these scriptures. So, for us, we have to actually go within. We have to bring it into practice and follow that and go within.

It is like if someone writes that, as an engineer, he writes that walls of a building should be like this, windows should be like this, and ceilings should be like this. And someone starts reading that, and he reads it for six months, is the building going to be ready?

So, therefore, by just reading that design, the building is not going to get automatically constructed. One has to actually construct the building by following those designs. And then only, after that hard work of erecting that building, one can actually get to stay in that building.

Jin ke sang kubuddhi upajathi hai,

Parath bhajan mein bhang.
Kahaa hoth pay paan karaaye,
Bish nahi tajath bhujang.

He says, "If you see that, in the company of someone your devotion is not getting done, you're getting distracted and you are not able to do your devotion, then you should desist from that company. You should avoid that company." It is like keeping a snake and feeding that snake milk every day. By feeding the snake milk, it is not going to change. It will continue to have the venom and it will bite sometime.

So, same way, if there is someone whom you're trying to explain to again and again and talk about this. but they are not able to understand it — they are not able to bring it or accept it in their mind — they will continue to carry their own inhibitions. Those will not go, how ever much you try to explain, or how ever much you try to talk about this.

So, from such people, one devotee has to always stay away.

In 1971, when I first got to hear the Satsang, after that, I always chose carefully the company of devotees who were very devoted. And I tried to keep that company. And it is because of that company only that I have been able to get the Grace of Satguru and come to this place.

So, when you keep company of such devotees, who are themselves devoted and who are spending a lot of time in their devotion, then you will also be encouraged or motivated to do your devotion.

* * *

I met a person in Andhra. This person was earlier working in the Mumbai fish market. It's near Crawford Market. It is a large fish market and he was quite a strong person physically. And he would carry these baskets of fish when they would come fresh. And because the fish stinks, that water drips, and there is a lot of stink when you carry it, those people are paid more for carrying this weight. So, he used to work like that. Then also, he had some business where they do these open kinds of performances on the streets. And he had some share in that business also.

So, once he came to meet me in the ashram in Andhra and he said, "I want to become a sannyasi."

And I asked him as to whether he was married and he had children? So, he said, "Yes, I have children and I have a family."

Then, I asked him what he was doing? So, he explained to me that he carries these baskets of fish in Mumbai and he's got that business, etc. So, I asked him why he wants to leave all that?

So, he told me, "There is a dirty stink in carrying all those baskets. It is all hard work. So, I don't want to do that. Instead, I want to become a sannyasi."

Then I said, "If you become a sannyasi, who will look after your family?"

He said, "No, no, no. I don't mean that I'm actually going to be a sannyasi. I just want that as a business. I want to earn money. And I will then take care of the livelihood of my family. But in a better way."

So then, I told him, "Look, I cannot help you with that. I don't have those kinds of tricks. So, I can't help like that."

So, after that, he continued to scout around, in different places he went and he tried to do all that. And, near Chikbelapur, on the outskirts of Bangalore in Karnataka, there he finally managed to set up a place. And he started wearing orange clothes and he started growing hair like Sai Baba. And once he did that, then there are always people who want to believe and they went to him. So, like that, some ministers also came to him. And they have unaccounted monies. So, he would keep telling them, "I want to construct a Sai Baba temple." And he would take large donations. And those were unaccounted monies, so he would easily get large amounts. So, like that, he would take that money and then buy land elsewhere. And this continued.

And then, after about three or four years, the crime branch got behind him and they arrested him. So, he was in the jail for a long time — where he had taken these monies and siphoned off all of these monies. So now, he is released and he's back in his village and he is doing farming there.

So, you do meet all kinds of people like these also.

He had even come to this Channasandra Ashram a couple of times. And he used to tell me, "You get these foreigners who are visiting you. Why don't you ask them to come to visit my place also? I have this place where I have accommodation for the elderly people. So, they can come to me." And he had learned these small tricks where he just takes out of thin air — he gets a ring and he gives a ring to somebody, or give some ash to somebody. All these kinds of small tricks, he had learned from somewhere.

So, I told him, "No, these people come here for meditation and they are not going to be coming for any care like that, or they don't need to come to your place." So, I told him, "They won't be interested going elsewhere also. They only come for meditation."

So, then he became quiet and he stopped asking.

Kahaa hoth pay paan karaaye,
Bish nahi tajath bhujang.
Kaagahi kahaa kapoor chugaaye,
Swaan navaye gang.

Surdas Ji says, "To the crow, how ever much camphor you give, it may smell nice in his beak temporarily, but finally, he's going to go and eat something filthy." So, like that, He says, "For a dog, you may bathe him as many times in the Ganges, but when he comes out, he's going to go in the mud also." He says, "Like that, these people are not going to leave their characteristics."

Kaagahi kahaa kapoor chugaaye,
Swaan navaye gang.
Kharko kaha argajaa-lepan,
Marakat bhushan ang.

He says, "For a donkey or an ass, you can cover him with sandalwood, with a paste of sandalwood as many times, but he is also going to, then, lie down in that mud. Like that, however costly a necklace, if you give to a monkey, he's going to break that necklace and throw it all over the place."

Kharko kaha argajaa-lepan,
Marakat bhushan ang.
Gajako kahaa navaaye saritha,
Bahuri dhare khahi chang.

He says, " How ever much you bathe an elephant in a pond, and you clean it with all kinds of soaps, but when the elephant comes out, it is going to take mud in its trunk and going to spray itself with mud." So, like that, how ever much you try to convince someone, they will not leave their characteristic.

So, therefore, Surdas says, "You leave the company of such people because they will be an impediment in your devotion."

Gajako kahaa navaaye saritha,
Bahuri dhare khahi chang.
Paahan pathith baan nahi bedhath,
Reetho karath nishang.

He says, "Just like an arrow does not pierce a stone; like that, whatever you talk to them about the Path, that is not going to penetrate or get assimilated by them." He says, "Such people will like only to talk about other things. They will not like to listen to spirituality

and good things to talk about." So, these people like to talk ill about others. And, for them, whatever we say, whatever good things we say, will just roll over.

Paahan pathith baan nahi bedhath,
Reetho karath nishang.
Soordas khal kaari kaamari,
Chadath na doojo rang.

Surdas Ji, at the end of this Bani, says, "It's just like a black-colored blanket which will not get or imbibe any other color. Like that, in their hearts, they will not accept any good talk of any spirituality. They will continue to remain dark."

Paahan pathith baan nahi bedhath,
Reetho karath nishang.
Soordas khal kaari kaamari,
Chadath na doojo rang.
Murali dhun gaaja, sur surathi sar saaja.

Surdas Ji, in this other part of the Bani, says that when He reached Bhanwar Gupha, He heard these flutes. He heard the sound of flute and it was so intoxicating. He said, "I was so happy that I'm nearing my Home now."

Murali dhun gaaja sur surathi sar saaja.
Nirakhath kawal nain nabh oopar,
Shabad anahadh baaja.

So, now, He says that when His soul withdrew from His body, He manifested that Sound Current and He got to see the Lord of that plane.

Nirakhath kawal nain nabh oopar,
Shabad anahadh baaja.
Suni dhuni mail mukar man maaja,
Paaya amee ras jhaajha.

Surdas Ji says, "When my soul went and got connected to the Anahad, to the Holy Sound Current, then so many karmas — the filth on my mind —those all got cleansed." So, whenever anyone goes in the eighth plane and manifests that Holy Sound Current, then the mind gets pure when it gets connected to that Sound Current. And for crores of lives, previous lives, whatever filth it has carried, all that filth gets washed off. And it becomes very clean and transparent. And once it becomes transparent and clean, it goes and merges with that Holy Sound Current. And, when it does that, when it merges with the Sound Current, it does not want to come outside.

When it gets connected with the Holy Sound Current, the mind realizes that it is an essence of Brahm. And it is not this body, or these vices, or these indriyas. It realizes that it is of a higher order.

Suni dhuni mail mukar man maaja,
Paaya amee ras jhaajha.
Surathi sandh sodh sat kaaja,
Lakhi lakhi shabad samaaja.

He says, "Like the Sound Currents are connected, and from one Sound Current to the other, the soul goes back to its True Home." So, when they transcend within on the Sound Current, the mind cannot go beyond Brahm. So, the mind stays back at Brahm. Thereafter, the soul, with the company of its Master, goes to Par Brahm.

Surathi sandh sodh sat kaaja,
Lakhi lakhi shabad samaaja.
Ghat ghat kunj punj jahan chaaja,
Pind brahmand biraaja.

So, the soul, when it goes within, just like we have people around us, just like in this physical world, there are people around. Like that, there are worlds within. And at each of these inner planes, there are worlds. And there are souls who stay there. They have done their meditations and they have gone in and they have stayed at different levels. So, those are much more beautiful places than this. And the soul then goes through and experiences all of that when it goes within. The soul then, for itself, sees all these inner planes and enjoys the sight of all of these beautiful worlds within.

Ghat ghat kunj punj jahan chaaja,
Pind brahmand biraaja,
Fod akaash alal panch baaja,
Ulati ke aap samaaja.

So, Surdas Ji gives the reference of alal pakshee. That is the alal bird. This reference of this bird is only in Sant Mat. You will not find the reference of this bird in any other scriptures or any other holy books. This is a bird that stays in the skies only — and it does everything in the sky only. Where it even lays an egg in the sky, that egg, when it falls and it hatches, the young one comes out from that egg and it falls further down. But before it hits the ground, it gets its wings and its legs and everything, and before it touches the ground, it realizes that this is a different world. It doesn't belong in this world. And it flies back in the sky.

So, when the soul reaches Sach Khand, it becomes like the alal pakshee. It realizes that everything else is not its world. And on the Holy Sound Current, it then goes further inside.

So there, a soul becomes very pure and it realizes that it doesn't belong to this physical-astral-causal worlds. And it then goes further — it goes to Sach Khand and further.

Fod akaash alal panch baaja,
Ulati ke aap samaaja.
Aise surathi nirakhi niacchar,
Koti krishhn tahan laaja.

Surdas Ji says, when He hears the flute of the Bhanwar Gupha, the flute is so intoxicating. He says that tens of millions of Krishnas, when they play their flute, it will be of no comparison to the kind of sound of the melodious Sound of flute that we can hear in Bhawar Gupha.

So, when He went inside and He heard the sound of the flute in Bhanwar Gupha, and the soul gets so intoxicated in the melodious Sound of that flute, He feels that, in the physical world also, there was the flute of Krishna. And so, Krishna would feel embarrassed by listening to the melody of this flute in Bhanwar Gupha.

Aise surathi nirakhi niacchar,
Koti krishhn tahan laaja.
Soordas saar likhi paaya,
Lakhi lakhi alakh akaayaa.

He says that Surdas has, on the Sar Shabd, gone back to God Almighty. He's gone back to Sach Khand and He is very happy that He has gone back.

Soordas saar likhi paaya,
Lakhi lakhi alakh akaayaa.
Satguru gagan gali ghar paaya,
Sindh mein bundh paaya.

He acknowledges that, because of His Satguru, He is able to go back to Sach Khand. It is with His Grace and Teaching that He has gone back to Sach Khand. And now that He has gone to Sach Khand, He has merged with God Almighty — like a drop merges in the ocean. Like that, He has gone in. He has merged with God Almighty. And now, like a drop when it goes into the ocean, it can't be separated from the ocean. It becomes the ocean. So, like that, He says, "I cannot be separated from God Almighty."

So, He has made this disclosure in His own Bani. Now, if we talk to any Vedantis, they will refuse to accept that Surdas has said this and that Surdas has actually experienced all

of this. Because they believe he was only a devotee of Krishna. Like that, they also talk about Mira. And they refuse to accept that She was also a Saint. Because, in the Vedas, beyond the Brahm, there is no existence. There is nothing that is there beyond Brahm. So, they do not accept all of these things. But Mira, when She got in the company of Sant Ravidas, She also was able to go within and manifest God Almighty.

Soordas saar likhi paaya,
Lakhi lakhi alakh akaayaa.
Satguru gagan gali ghar paaya,
Sindh mein bundh paaya.

Radhaswami.

28

Meditation Talk
10 Jan 2023 – Morning

Saints Don't Look At Religion — They Look At Humanity — They Look At Everyone Equally

All the Saints have sung and told about the importance of Simran and Bhajan. And doing that is the true purpose of this human life. We have got this human life because of the good deeds of hundreds and millions of previous lives. And, with the Grace of God Almighty, we have got the company of the Masters.

When God Almighty decides, He takes mercy on a soul and decides that that soul should get salvation, then He finds a way for that soul to come in the company of the Masters. And when that soul comes in the company of the Guru, the impressions — the past good impressions — that are there on that soul, those get awakened and he starts understanding this Path. And he, gradually, gets more and more love and affection towards his Guru and towards God Almighty. And whatever love and affection he has for the world outside, that gradually reduces. And then, with the Grace of the Guru, he does his meditation. He does is Bhajan and Simran. And he also gets some experiences.

When a jiva gets this — it gets the connection of the Masters and comes in the company of the Masters — it is with great fortune. That jiva is indeed very fortunate. Outside worldly material things, when we get them, we feel that the person is fortunate that he has got all of that. But those are only coming to him because of his karmas and they are connected with this body and they are temporary.

So, getting the company of the Masters and then getting this salvation is, indeed, a very fortunate thing.

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Guru Nanak Sahib came into this world, and then, gradually, one by one, there were nine Successors. And all of these Successors — all of Them — They went about Their worldly duties. They had families and within Their families and relationships and all Their other duties, They did the devotion of God Almighty and They manifested God Almighty within. In fact, Guru Gobind Singh also picked up the sword for protecting the Hindu religion. He picked up the sword to protect the interest of the Hindu religion. And He even picked

up some select sikhs, or disciples, and He gave them the Nectar from Sach Khand. And he gave them strength to stand steadfast in the protection of the Hindu religion. So, sometimes, Saints also have to undertake these kinds of duties.

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During the time of Sawan Singh Ji Maharaj, there was the partition of India and Pakistan and there was a lot of massacres during that time. And, during that time, Sawan Singh Ji Maharaj allowed people of both religions — Hindus and Muslims — and He treated them alike in the ashram and He gave them food and shelter.

There were several Hindus who were stuck in the territory of Pakistan and they were unable to leave that place. They were finding it difficult and there were people who wanted to kill them. And, likewise, there were Muslims who were stuck in India, who wanted to go back to Pakistan but were stuck here. And there were several people trying to kill them. So, these people also found shelter and protection under Sawan Singh Ji Maharaj and His ashram. And they stayed there till things quieted down. And, thereafter, they went to their respective places.

So, Saints don't look at religion, They look at humanity. They look at everyone equally. And whoever comes in Their protection, whoever surrenders to Them, They give them protection and They shower Their Grace. They love everyone equally and They also teach us to love everyone equally.

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The time is good and quiet and we should make the most of this time. Let us close our eyes and get connected to Simran and Bhajan.

29

SATSANG
10 Jan 2023 – Morning

This Is Not The Path For Cowards — This Is A Path Of Bravery — We Have To Withstand All Aspects Of Life Which Come And Remain Steadfast

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The paathi sings the Bani of Swami Ji Maharaj ...

Dhun sun kar man samajaayie,
Dhun sun kar man samajaayie.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj says, "With the Sound Current, one can explain to the mind, everyone tries to control the mind and does different practices. Some do austerities, others do fasting, some go to pilgrimages, and they do various practices to try to gain control on the mind."

Many people do very difficult practices — like japas, tapas, and Ashtanga Yoga. And, despite that, they are not able to get control on their mind. All these practices are not able to give control on the mind because the mind is something that runs to whatever fascinates it. It runs to whatever gives it that intoxication. So, the only possibility is the Sound Current — the Holy Sound Current — which is resonating at the Eye Center.

So, when the mind comes in connection with the Holy Sound Current, it realizes its true self. It realizes that it has come from Brahm and it stops associating itself as the body or as the senses. And it realizes that it's true home is the Brahm and it has to go back.

Once the mind gets connected with the Sound Current, it becomes crystal clear. It becomes transparent like glass. And the filth of so many karmas that it is carrying, all of those get redeemed immediately upon it getting connected with the Holy Sound Current.

The moment it gets connected and it becomes transparent, all the burden of karmas goes away and the effect of Maya — the effect of all the attachments it has for this world — all that ceases and it becomes ready to go back to its true home. It also helps the soul to transcend on that Holy Sound Current and go up.

Dhun sun kar man samajaayie.

Koti jatan se yeh nahi maane,
Dhun sun kar man samjaayaai.

Swami Ji Maharaj says, "People have tried umpteen number of methods or processes to try to get control or prowess on the mind. But they have not been able to do so." So, the Saints have devised a method and They have made this process of getting the mind connected with the Holy Sound Current. And when the mind gets connected with the Sound Current, it becomes pure instantly. And then it is ready to go back to its true home. And that is how we get control on the mind.

So, as long as we do not get that kind of control on the mind, there is no question of salvation. Because the very impediment to salvation, the very impediment to getting freedom from this bondage in this world, is the mind. And as long as the mind is not in control, there is no question of getting salvation or freedom from this bondage.

The soul is of very pure essence. It is very pure. It has always been pure and it will always remain pure. But it is tied up with the mind and the mind is pulling it in the outwardly directions and, as a result, it is gaining the filth of karmas. And whatever filth of karmas it is gaining by doing various deeds in this world, the mind is getting covered by that filth. The soul still remains pure.

So, that same mind, is now laden with all filth of karmas and is not willing to go within; it is not helping the soul do its meditation. It is a big impediment to the soul going back to its True Home. That same mind, when it gets connected with the Holy Sound Current, it becomes transparent and all this burden of karmas is taken away from it. And, as a result, it also becomes free and it is willing to go home and it is willing to help the soul to go back.

Koti jatan se yeh nahi maane,
Dhun sun kar man samjaayaai.
Jogi jukti kamaaven apni,
Gyaani gyaan karaai.

He says, "Yogis have done their pranayamas and, as a result, they have even gained mystical powers. But they have not been able to gain control on their mind. So, as a result, since they are under the control or influence of the mind, they curse people or they give boons to people. And that is how they waste their life."

Jogi jukti kamaaven apni,
Gyaani gyaan karaai.
Tapsi tap kar thaak rahe hai,
Jaati rahe jat laai.

Then, Swami Ji Maharaj says, "There are others — the learned types — who have memorized the four Vedas, the six Shastras and the eighteen Puranas. And by memorizing all these, they feel that they have gained control on their mind. But by reading, one cannot get control on the mind."

Then He says, "There are the ascetics who believe that they cannot manifest God Almighty by staying in the comfort of their homes. So, they leave their homes and they go in the mountains and they go in the forests. And there, they go through all kinds of austerities and they do pranayamas and they try to get control of their mind. But they also fail to do so." So, among these ascetics, amongst these yatis*, even Somanath Baba Ji can be counted as one, because he also did a lot of austerities. He did a lot of pranayamas and he also moved in various parts of India. And, in fact, he was very successful in what he was doing.

** Yati, mentioned in the Rig Veda, is a term that is associated with the term 'muni' and, historically, has been ascribed to 'stationary' ascetics in the Jain tradition...The term also shows up in other traditions associated with ascetics in India (ruling dynasties in Rajasthan consulted yatis on matters of religion)*

He can be said to be shiromani*, or he reach reached the acme of that learning. He, with his practices, had gone up to the level of Brahm. But the mind is the essence of Brahm. So, all the ascetics, all these practices, they do not give the powers to transcend the Brahm. The mind still has an influence over the person because they have not gone beyond the Brahm.

** shiromani – Lit. adj: "omnipotent"*

So, even Somanath Baba Ji, though he had reached the level of Brahm, the mind was not in his control and he was not at peace. And, as a result, he continued to search for a greater Master. And eventually, when he moved through the length and breadth of the country, in the northern parts of India, at the Beas station, someone gave him the address of Sawan Singh Ji Maharaj. And when he went and listened to the Satsang of Sawan Singh Ji Maharaj, he went there and he followed that practice. Only after that, he was able to get control on his mind.

Baba Bishan Das Ji also had given initiation of Two Words – Two Names — to Sant Ji. And Sant Ji had gone to the level of the Thousand-Petaled Lotus. And Bishan Das Ji had told him, "If you get a Master Who can take you to the higher realms, then you also take me to such a Master."

So, when Sant Ji got to know of Sawan Singh Ji Maharaj, he started visiting Sawan Singh Ji Maharaj. And he also took Bishan Das Ji there.

Bishan Das Ji was a great mahatma. He, in those days, was a doctor. He was a PhD and had gone to London to do his PhD. He came from a very princely family and he accompanied Sant Ji to Sawan Singh Ji Maharaj.

So, mahatmas are not bogged down by their limitations. They are always open to bigger ideas or, for them, to learn bigger things and go to higher realms. So, they are always open to that. And Sant Ji had also gone to Sawan Singh Ji Maharaj and Bishan Das Ji had also gone. But because of his age, Sawan Singh Ji Maharaj had told Sant Ji that his Master would come to him by Himself.

So then, Kirpal Singh Ji, Himself, went to Sant Ji's place and He initiated him there. And that's how Sant Ji then got his peace of mind. So, that is how one gets connected to the Saints and Their Teachings. Then they are able to get that control on their mind and get that peace of mind.

So, when the yogis do their practices, they are, at best, able to go up to the eighth plane — up to the Sahasdal Kamal. Or, if they do more practice, they are able to reach the Brahm. But the mind is the essence of Brahm, so they are not able to transcend beyond the mind and they remain within the realm of the mind.

So, many, many yogis are happy in this situation because they gain mystical powers. But the true followers, the true people who want to manifest God Almighty, they know that there is a limitation of Brahm. And they are always on the lookout for some Master Who can take them beyond.

Tapsi tap kar thaak rahe hai,
Jaati rahe jat laai.
Dhyaani dhyaan maansi laaven,
Woh bhi dhokha khaai.

Some people do the practice of contemplation – they do the puja by contemplation. So, whatever offerings one does for deities outwardly, that is done by contemplation. So, there is no idol or there is no photograph where the offerings are made. Everything is done in the mind. One contemplates on Lord Rama, or Vishnu, or Shiva — and within only then, they are bathed, ornaments are put on, and people make all offerings in the mind only. So, everything is by the contemplation within. It is the kind of practice that Ramanand Ji used to do in Varanasi.

Dhyaani dhyaan maansi laaven,
Woh bhi dhokha khaai.
Pandit pad pad ved bakhaane,
Vidhya bal sab jaai.

So, then there are the pundits who believe that salvation lies in the knowledge and understanding or reading of the scriptures, the Vedas, and they believe that they read all this and, as a result, they will get this salvation by explaining this to others. But that will also not get them salvation — just like the other practices. Because, when one goes within, even at the Tenth Door, the intellect ceases. So, the tongue and talking ceases and the intellect ceases. So, where there is no intellect and there is no tongue to talk, there is no question of reading or any utterances or any knowledge that is gained from any books. So, it is beyond the intellect only, that the path of salvation starts.

Pandit pad pad ved bakhaane,
Vidhya bal sab jaai.
Budhhi chaturatha kaam na aave,
Aalim rahe pachtaai.

So then, Swami Ji Maharaj says, "The intellectuals who believe in the knowledge that is derived from their intellect by reading, writing, or understanding the various books, all that, again, is not going to get them that salvation."

Reading of holy books, scriptures, or reading about the Sant Mat, there is nothing wrong in reading. In fact, that is the first step for understanding the Path. So, one has to read to understand. But the limitation should be there for that understanding. When one has understood what is being said there in the books, thereafter, one has to move to doing practice. So, one cannot just believe that only by reading, again and again, he is going to get salvation.

Budhhi chaturatha kaam na aave,
Aalim rahe pachtaai.
Aur amal ka dakhal nahi hai,
Amal shabad lau laai.

So, Swami Ji Maharaj says, "Education and intelligence, there is no indulgence of these in spirituality. The only thing that one has to do is to connect the soul to the Holy Sound Current. Once the soul is connected to the Holy Sound Current, it goes back to where the Sound Current has emanated from. And that has come from God Almighty. And It will take the soul back to God Almighty.

That Holy Sound Current is very pure. And till the mind also becomes as pure, it will not be able to merge in that Sound Current and go within.

So, He says, "The Sound Current is very pure. It is like the philosopher's stone. When it gets connected to the mind, then the mind also becomes very transparent. It is like a philosopher's stone when it gets connected to iron, it converts that iron into gold. So, like that, this mind is laden with all its karmas and is covered in all that filth. When it comes

in the connection of that Holy Sound Current — that pure Sound Current — it also sheds off all its attachments. It sheds off all this load of karmas and it becomes transparent and merges with that Sound Current.

So, when that mind becomes pure, when it gets connected with the Sound Current, all its attachments for this world, all the influences of Maya, all that comes to an end. And it realizes that it is, indeed, not this body or the senses. And it is an essence of Brahm. And then, it is willing to go within. And then, it merges with the Sound Current and goes up. Till the mind becomes as pure, it will not be able to go upwards with the Sound Current.

Aur amal ka dakhal nahi hai,
Amal shabad lau laai.
Guru mile jab dhun ka bhedhi,
Sishya virah dhar aai.

So, Swami Ji Maharaj says, "For this possibility to happen, on the one side there has to be a Master Who is aware of this Path and aware of all of the secrets of this Path. And, on the other side, there is need of a disciple who has those pangs of separation from God Almighty; who feels that, in this life itself, he has to manifest God Almighty. When such a Master and such a disciple meet, then it doesn't take long for that disciple to go within and manifest God Almighty.

So, where there is a Master and He has explained everything to the disciple, but the disciple doesn't have that feeling of going inwards, or doesn't have those pangs of separation from God Almighty and, instead, he has all his desires and wishes for all the materiality of this world outside, then that disciple is also not going to be successful.

* * *

Sant Ji used to relate this story that, in Guru Gobind Singh Ji's time, there was a farmer who came to Guru Gobind Singh Ji and he felt that he should also do some seva. So, he pleaded with Guru Gobind Singh Ji, "I am a farmer and I have limited skills of whatever I do on the farmland. So, looking at my skills, if You can, think of a particular seva that I can fulfill successfully."

So, Guru Gobind Singh Ji felt, "Okay, farmers, they take good care of their animals and cattle and horses." So, He gave His own steed, He gave His own horse, to be taken care of by the farmer.

So, it was a time of war in those days and the farmer started looking after that horse. And, like a farmer, he took good care of that horse. He would brush the horse and bathe the horse regularly. He would cut green grass and give it good feed. And he would also soak

gram in water and give that also to eat to that horse. So, as a result, in a few days, that horse became more healthy and it became stronger.

So, his Gurudev was very pleased with him. And He called him one day and He asked him as to how much he had studied? So, the farmer told Him, "I have not studied anything."

So, Guru Gobind Singh Ji told him, "Okay then, I will give you a sentence or statement every day and you memorize it. Once you have memorized it, I will give you the next. So, that way, you will start learning."

So, that way, he would go to Guru Gobind Singh Ji and take a few lines, and then he would memorize those. So, once those were memorized, he would go for the next few lines. Like that, he started learning.

Once it so happened that war broke out and Guru Gobind Singh Ji was informed of it. So, He asked for his horse to be prepared. And with His sword and with all the other weapons, etc., He was ready to leave and He was at the gate, leaving for war.

And this person had gone out. He was not aware of all this. And when he returned, he saw Guru Gobind Singh Ji leaving and he was told that He was going off for about fifteen days. So, at the gate, he asked Guru Gobind Singh to give him a few lines so that he could memorize. Because, for fifteen days, He would be gone.

So, Guru Gobind Singh told him — his name was Bela — so, He told him, "Bela, you don't know what is the context of time and what you are asking." So, He said, "You are asking me for statements when I'm preparing to go for war."

So, Bela then, when Guru Gobind Singh Ji told him, He said, "*Wah Bhai Bela, na pahchane wakt na pahchane Bela*", which means, 'Oh Bela, you are not realizing what time it is and what you are asking. You are not seeing the relevance of time here'." So, He said that and went for war.

But Bela thought that this was a line which his Master had asked him to memorize. So, he started memorizing that line.

Now, as a result, he started memorizing that, and since he had no active duty because the horse was gone, he sat, closed his eyes, and was memorizing that line which Guru Gobind Singh Ji had mentioned. So, he kept memorizing that. And he closed his eyes and started memorizing.

Now, as a result, in fifteen days, the attention of his soul also withdrew inside and his Third Eye opened with that line which he was repeating. And he manifested the Radiant Form of his Master within.

So now, as a result, whatever he was saying started to happen. And others in the ashram noticed this and all the senior sevadars in the ashram and people who had stayed there for many years and those who had even seen three generations of Saints, all of them started feeling they should complain to Guru Gobind Singh Ji when He came back, saying that, "This is unfair. We have been here in seva and been here for so many years, and yet, our Third Eye is not open. But this illiterate farmer, with no brains, who has come here, You have graced him and you have opened his Third Eye?"

So, they all assembled and all of them discussed this and they felt that when Guru Gobind Singh Ji returns, they will all pose this question before Him and they will ask Him for justice.

So, when Guru Gobind Singh Ji returned from the war, after a day or so, they met Him. All of them met together and they told Him, "There is no justice here. We have been in seva and we have seen generations of Saints here, and yet, we have not been showered that Grace which You have showered on an illiterate farmer. He has just come. In just a few days, You have showered so much Grace on him. So, there is no justice here."

So, Guru Gobind Singh Ji told them, "I have not even initiated him. So, how is it that this has happened?"

But then they told Him, "No, whatever he is saying, everything is happening as he says." And they told Him, "He has gone within. He has manifested the Form of the Master."

So, Guru Gobind Singh Ji then thought and He said, "Okay, I will think about this and we will meet tomorrow. And I will work out a solution."

So, Guru Gobind Singh decided to explain to everybody and He called for bhaang. Bhaang is an intoxicant. So, the preparation of bhaang requires that the leaves of bhaang are ground well. The more grinding that is done on those, the higher is the level of intoxication. That is mixed with a lot of other dried fruits and with milk and that drink is prepared.

So, Guru Gobind Singh Ji prepared a large quantity of bhaang in the night. He called two strong men to grind those leaves and He prepared a large quantity of bhaang.

The next day, He called everybody, and when all of them assembled there, He gave each one a jug — a jug of bhaang — and He said, "Okay, now, all of you take this bhaang, but just make sure that you don't swallow it. You just rinse your mouth and you gargle, and you throw it. But not a drop of it should go inside."

So, everyone did that and, after everyone's jug was empty, He asked them, "Okay, now, do you feel the intoxication of that bhaang?"

So, everyone immediately replied, “If we have not swallowed that bhaang, how are we going to get intoxicated?”

He said, “Exactly. That is your answer. And now, call Bela.” So, they called Bela there.

He said, “Bela, what have you been doing?”

So, Bela said, “I've been repeating what You told me to repeat.”

He said, “Okay, what you have been repeating.”

So, Bela told Him, “I was repeating, “*Wah Bhai Bela, na pahchane wakt na pahchane Bela*.”

He said, “See, he's not even initiated, but he has faith in his Master. He has accepted it without any condition and, forgetting everything else, he is doing single-mindedly that repetition of what has been told to him by the Master. Now, whereas all of you, for so many years, have had 'jugfuls' of preachings. All of you have also been here listening to everything that is being said, but you have not really internalized it. You have not swallowed it. You have just 'rinsed' whatever is said to you by the Master and you have spat it out. So, how are you going to then imbibe that quality of Naam? How is Naam going to get manifested if you do not swallow it? If you do not internalize what the Master is trying to tell you?”

* * *

So, that is what happens. Inside, in our hearts, we have the whole world filled in. But outwardly, we praise our Masters. We outwardly do some Simran. But, inside our hearts, we have the world filled there. So, therefore, in this condition, we will not be able to manifest that Naam.

Therefore, we are not seeing that benefit of the meditations. Our time is elongating — it is taking more time to do the same thing.

Surat shabad ki hoyi kamaayi,
Tab man kuch taharaai.
Hirs havas se haath na aave,
Tan man dev chharraai.

He says, “You have to do your meditation and you have to have a pure mind to do it. If you have hatred, envy, jealousy, and such things in your heart, then you will not be able to do that devotion wholeheartedly.”

So, we should try to keep our hearts clean. We should not carry jealousy towards others, or hatred towards others, or have some ill will, or try to be sly and mislead others. We should have a pure heart. And only then, we will be able to imbibe what the Master is saying and work towards that.

So, Masters say, "If someone is trying to sow thorns on your path, you don't try to do the same. You don't try to sow thorns on his path. Instead, you shower flowers on his path." Because, by doing so, you will have flowers in your heart. And then your Master and God Almighty will shower Their Grace on you. If you start behaving like the worldly person behaves, then there is no difference between you — or between a satsangi — and a worldly person."

Therefore, keep your mind clean. And if that is clean, then you will able to absorb or assimilate that Grace which the Master is showering upon you.

Bulhavasi aur kapti jan ko,
Nek na dhun patiyaai.
Yah dhun hai dhur lok adhar ki,
Koi pakde sant sipaahi.

Swami Ji Maharaj says, "This is not the path for cowards. This is a path of bravery. We have to withstand all aspects of life which come and we have to face all the ups and downs in life and remain steadfast on this Path which requires bravery. So, it is not the path of cowards who do this with a very weak heart." So, you have to do this bravely and with commitment and faith. Those who do it with such bravery and with faith, they will meditate for three to four hours, whatever they are facing. However difficult life is for them, they will make it a point to sit for their meditation. Because they are committed to do that. And they will have faith in their Master. It is not for those people who will procrastinate, who will do a little bit now, a little bit later, who will push it for the next day or the next month. It is not for those kinds of people.

So, one should not procrastinate on this Path. Whatever you were going to do tomorrow, you should do today. And, whatever you are doing today, you should do now. Because, if you procrastinate for tomorrow and then, the day after, then that future is in the hand of Kal. It is not in your hands.

Man ko maar karen asavaari,
Gagan kot vah len ghiraai.
Khaai sunn paar maidaana,
Mahaasunn naaka parmaana.

He says, "Those brave devotees who do not care about the difficulties that they are facing, who spend time in their devotion, and who are steadfast in the face of their Master, who

have those pangs of separation for the Master, and they are always waiting to manifest the Master and working towards that, they don't bother about the food. They don't bother about sleep. And they don't bother about other difficulties, but instead, they just remain focused in their devotion, in their meditation. Such people will be successful on the Path."

So, Sant Mat is not an easy path. It is a path for the brave. And therefore, He says, "When one has a True Master, and one is a true disciple — he is committed and he has faith in the Master and he makes that effort — then that devotion will bear fruit in a very short time. It will not take a long time for his devotion to bear fruit."

So, people have seen Saints. They have seen people with past impressions, when they come in the company of a Master, then they leave everything, all their belongings aside. They don't even bother about their life. They leave everything, sacrifice everything, and are very committed and they have steadfast effort. They have committed and they make effort and their devotion to manifest their Master.

We also have love and affection for our Masters. Time and again, we also express that love and affection for the Master. But, in our heart, we have the world. And, many times, when we face difficulties in life, or if a dear one passes away, then we blame the Master. We leave the Path. We say that the Master did not protect our dear one. And therefore, he passed away.

We have not understood Sant Mat. Sant Mat is, apparently, a very easy path — but it is a very difficult path to follow. And we have not understood Sant Mat. We are crying for the world. We have to cry for the Masters.

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You see the example of Bhai Manj. Bhai Manj had so many hundreds of acres and he had such a large family. But when his Master tested him, and he followed Guru Arjan Dev Ji and a number of his family members died. A lot of his cattle stock died. And he lost his entire landholding. But he stood like a mountain. He was steadfast on his devotion, like a mountain. And he had full faith in his Master. Even after all of this suffering, Guru Arjan Dev Ji continued to test him. But he remained steadfast and, not a single time did he have any doubt in his mind or he had any ill will or anything untoward that he thought about his Master. He was very resolved in his faith in his Master.

* * *

So, like that, this Path is for the brave. It is for those people who have that steadfast love and devotion for the Master. And we are not successful because we are not able to continue that bravely. We are weak-minded because we carry the world in our hearts. And, at the slightest problem, we are willing to drop everything else.

So, Bhai Manj also got the Grace of his Master. He was able to absorb the Grace of his Master and, with that seva alone, he was taken to Sach Khand by his Master.

Therefore, remain steadfast and remain brave on this Path. Keep your heart clean. Do not have any ill feelings or any other kind of jealousy, or malice in your heart or mind. And keep that free, keep that clean, to absorb the Grace of the Master.

So, in your heart, you have love and affection for all. In your heart, don't have enmity with anyone, and don't have great friendship with anyone — look at everyone equally and have love and affection for all. Have true love and affection for the Master, because He is one True Friend of yours Who is going to help you in this world. He's going to help you at the time of death and He's also going to help you go back to your True Home, go back to God Almighty.

So, like that, if you have true love for your Master, He is not far away. He is sitting right inside you. After having initiated you, He is very much within you. And if you have a clean heart and you are able to meditate upon Him bravely, then He will definitely shower His Grace. And your soul will transcend to the higher planes — plane by plane — you will be able to go further inside.

Bhanwar gupha ka phaatak toda,
Sheesh mahal satguru dikhlaai.
Adbut leela ajab vahaan ki,
Kiran kiran sooraj darshaai.

So, that way, the soul will go to Sunn, and from there, it will go to Bhanwar Gupha, the gate of Sach Khand. And there, in the glasshouse of Sach Khand, you will see God Almighty. And from there, which is sixteen planes above, you will see for yourself, everything around you, and all of these worlds around you.

Sooraj sooraj jot niraari,
Chandr chandr kotin chhabi chhaai.
Ghat akaash aughat parkaasha,
Lakh akaash kotin parsaai.

So, when you will take the Darshan of God Almighty, hundreds of millions of suns and hundreds and millions of moons will give their luminance from each cell of Him. And, from there, you will see hundreds of thousands of different skies and worlds. It is not just the sixteen planes. There are so many uncountable skies and uncountable worlds which you will be able to see from there.

Ghat akaash aughat parkaasha,
Lakh akaash kotin parsaai.

Yah leela kuch ajab pech ki,
Ulat palat koi gurumukh paai.

He says, "This entire creation of God Almighty is so amazing and so unique, that only a person who is able to invert his thought, to be able to invert it and then follow the instructions of his Master and go within, only such a person will be able to go in and see this amazing Creation of God Almighty.

Kahaan lag barnu bhed agaadha,
Jo koi laave sunn samaadha.
Samajh bhoojh goonge gud khaai,
Jo koi laave sunn samaadha.

So then, He says, "It is so amazing that, it is like, if a dumb person — a person who cannot talk — is given jaggery and he's asked to explain the taste of jaggery, he will not be able to explain it. So, the Creation of God Almighty is like that. It is impossible to explain that."

Akath akah ki baath niraali,
Kyonkar kahoon banaai.
Radhaswami raaj chhipe ko,
Pargat kar sarsaai.

So, Swami Ji Maharaj says, "I have explained to you about the Inner Truths. And I have explained these to you. And, only one who is able to keep his heart clean and go within with steadfast faith — he goes within — only he will be able to see inside for himself."

Akath akah ki baath niraali,
Kyonkar kahoon banaai.
Radhaswami raaj chhipe ko,
Pargat kar sarsaai.

Radhaswami.

30

Closing Talk
10 Jan 2023 – Morning

No Closing Talk Was Given At This Time*

** Normally, following the final Satsang of the program, Babaji immediately gives a final short talk giving some final focus to the attendees to apply to their devotional practices when they return home…With this program, a few of the attendees had to leave a day earlier, so for all practical purposes, the final Meditaion Talk given on January 9th served this purpose…*

GLOSSARY

Abhyasi
A student; a practitioner of meditation

Acharya
A formal title given to teachers in Hinduism and/or Buddhism of great experitise in religious or spiritual matters

Agra
City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ajaib Singh Ji
Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa
Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Akbar
Mogul Emperor (1556-1605); third ruler of the Mughal Dynasty; known as King Akbar the Great; held court in Delhi, Agra, Fatehpur Sikri, and Lahore; known for his religious tolerance

Alal pakshee
Mythological sky bird that lives in the sky only, laying its eggs in midair, which hatch before hitting the ground; also, *Anul* bird

Aligarh
City in northern Indian state of Uttar Pradesh; birthplace of Baba Haridas Ji

Allah

The Arabic name for God Almighty used by Arabic-speaking religions; in Sufism terminology, refers to the Regent of the First Spiritual Region

Allah Hu

Statement giving praise to God (*Allah*); Persian term for *Onkar;* in Sufi terminology, refers to the Regent of the Second Spiritual Region

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third *Guru* in the lineage of Sikh Masters; *Guru* of Ram Das Ji

Amir Khusrow

Sufi Saint; (est 1253-1325); Sufi Master from northern India; disciple of Nizamuddin Auliya; buried near his tomb in Delhi; served in the court of Allaudin Khilji, king of Delhi as a poet and musician; considered to be the originator of the *Qawwali* devotional Sufi singing and inventor of the Sitar; wrote different *divans* and *masnavis*, also in praise of the lives of famous rulers

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Ang

Part of the body or limb, the source of Guru Angad's name given by Guru Nanak

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Apan vayu

One of five *pranas* or vital airs; controls eliminative functions (excretion, urination, menstruation) and the downward and outward flow of energy in the body

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Asana

A yogic posture

general blessing

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga

Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Atma, Atman

Soul, spirit

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Banaras

City in India on the banks of Ganges River in the state of Uttar Pradesh; also known as Kashi or Varanasi; cultural center of northern India for thousands of years; historical home of Kabir Sahib

Bangali Babu

Initiate of Sawan Singh Ji; also known as Bua Das

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji’s Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Basti

A *yogic* method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying *Nauli* and *Uddiyana Bandha*, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or *supari,* is eaten as an aftermint or eaten along with betel leaves after meals.

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, *ghee*, mangoes, and Indian spices

Bhai

Brother, spiritual brother

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh *Guru* lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of *Kal*, but Bhai Manj asked only for the *Guru*. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into *Surat Shabd* Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bishan Das Ji

Disciple of Amolak Das in the *Udasi Mat* of two *Shabds*; first Master of Ajaib Singh Ji prior to his full initiation into *Surat Shabd Yoga* by Kirpal Singh Ji Maharaj

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bua Das

Another name for Bangali Babu; disciple of Sawan Singh Ji who disciplined himself to not eat unless he had enjoyed his meditation first

Buddhi

Mental ability to form and retain concepts; the intellectual faculty and ability to reason, discern, judge, comprehend, or understand something; one of four parts that constitute the lotus of *antahkaran*

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chatai

A small, very thin piece of carpet or cloth laid on the ground as a mat for sitting

Chidakash

Lit. "Conscious sky or heaven"; Spiritualized elemental ether originating from *Sahasdal Kamal*; experienced before the appearance of the Radiant Form of the Master within; heavenly region above the eyes; part of the first spiritual region

Chit

Awareness or consciousness, comprehension; one of the four parts of the *antahkaran*, the faculty to visualize in our mind

Chitragupta

One of the gods; born of the body of *Lord Brahma*, he is assigned to record all *karmic* actions in the *Akashic* Records

Crore

Dacoit

Bandit, robber; "*dacoity*" is the anglicized version of the Hindustani word "*ḍakaitī*", meaning "armed robber"

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Dayal

Lit. "Merciful"; another name for Absolute God*, Sat Purush*

Dayalkari mahatmas

Incarnations of the Positive Power, Saints; also, *Shabdkari mahatmas*

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhun

Sound Current, synonymous with *Shabd*, *Naam*, Logos, etc; lit. "Tune or melody"

Dhyan

Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Durga

Goddess; most popular form of goddess *Devi*; in her form as *Durga,* she is not associated with any god and can display benevolent as well as wrathful aspects; within *tantric* traditions, she is called *Shakti*; mostly depicted as the slayer of the buffalo demon *Mahisasura*

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Gangodak

Lit. "Part of the Ganges"; water united with the Ganges, and thus, considered spiritually purified by Hindus

Ganika

Prostitute (*veshyaa*) who was taken to heaven by *Vishnu*

Ganja

Hemp or marijuana; top leaves and flowers of unfertilized female plants are typically smoked as an intoxicant

Garuda

Hindu deity; the mount of *Lord Vishnu*, eagle-like; sworn enemy of the *Naga* serpent race; "devourer of snakes"

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or *avatar* of *Lord Vishnu*, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghadi

Astronomic time reference (an extremely short time) of three hours

Ghala Singh

Devotee of Sawan Singh Ji who plays a part in a story about losing his way in a forest and is saved by the inner *Darshan* of Sawan Singh Ji Who instructs him on the way back to safety

Ghat

Bank of a river used for bathing, washing clothes, or funeral rites by the poor

Ghat Ramayana

Lit. "Ramayana of the body"; originally written in 1618 by Tulsi Das Ji in the Awadhi language for the common people who were unversed in Sanskrit to introduce them to the secrets of *Sant Mat*, it received stiff opposition from the religious orthodoxy, so Tulsi Das wrote the *Ramcharitmanas* (lit. "Lake of the deeds of Rama"), the story of Lord Dasharath and Lord Rama, in its stead; later, in the incarnation of Tulsi Sahib, the *Ghat Ramayana* was reintroduced

Ghee

Clarified butter

Ghor

Awful, flagrant

Ghuman

City in the state of Punjab; historical home of Hindu Saint Namdev (1270-1350) and site of His shrine; birthplace of Jaimal Singh Ji Maharaj

Ghungaroos

Ankle bells worn by Indian dancers; worn by Rai Saligram while doing water-carrying seva to emphasize his devotion to his Master as an answer to his taunting relatives who felt his seva was a slander to their brahmin status

Girdhari Lal

Gurumukh disciple of Tulsi Sahib; friend of Swami Ji Maharaj; lived in his later years in Lucknow

Gobind Sahib

Sant; (early 18th century); *Guru* of Paltu Sahib

Gobind Singh Ji

Param Sant Satguru and *avatar*; (1666-1708); tenth in the lineage of Sikh *Gurus*; last of the Sikh *Gurus* recognized by orthodox Sikhism; started the *Khalsa* military faction to fight the Moguls

Gopi Chand

Raja, Yogeshwar; (13th century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

Gopis

Cow herding girls famous within Vaishnava theology for their unconditional devotion (*bhakti*) to Krishna

Gora Kumbhar

Hindu Saint; (1267-1317); a potter; *Guru* of Namdev

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a *pundit* and was humbled in defeat

Gorochan

From the *swati nakshatra* stories, a medicinal substance produced in the stomach of a cow or bullock after it ingests raindrops during the *swati nakshatra* period

Govardhan Mountain

Legendary mountain lifted up by Krishna to protect the villagers from the wrath of *Indra's* rain; *Indra's* defeat began the movement in Hinduism away from sacrificial appeasement and emphasized *karma* and *dharma*

Grahasth

Householder; head of a family

Granth

A book, tract, or volume of religious scripture

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Gufa, Gupha

A cave; a secluded cave for practicing meditation or austerities

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original *Adi Granth Sahib* by

the Sikh orthodox after the tenth *Guru*, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurudev
Radiant Form of the Master

Gurumukh
Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Haridwar
City on the banks of the Ganges River; regarded as a holy site in Hinduism; "*Vishnu's* Gate"; hosts the *Kumbh Mela* festival every 12 years

Hathras
City in India in Uttar Pradesh; site of Tulsi Sahib's Jogiawalla village

Hriday
Gurumukh disciple of Tulsi Sahib

Ida
One of three energy flows within the body (*Ida*, *Pingla*, and *Sushumna*); *nadi* associated with lunar energy, parasympathetic nerve system, controlling the left side of the body and the right hemisphere of the brain

Inaayat Shah
Muslim Saint; (1643–1728); *Guru* of Bulleh Shah, born in Kasur, where he was working as horticulturist; later moved to Lahore, where he became the *imam* of the Unchi Masjid

Indriya
Sense organs; the five *Jnanendriyas*, or senses of perception: eyes, ears, nose, tongue, skin; and five *Karmendriyas*, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery
Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji
Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jalandhar City

City in India; capital of Punjab until 1953

Jamuna River

Second largest tributary to the Ganges River in northern India; near the *ashram* of Swami Ji Maharaj from which Saligram Ji would fetch water as *seva*

Jap Ji

The writings of Guru Nanak put into poetic form by Guru Angad; this is the comprehensive essense of the religion of Sikhism; One of the Five *Banis* to be recited every day (*Nitnem*); Jap Ji appears as a kind of preamble to the Guru Granth Sahib, the holy scripture of the Sikh religion; *Nitnem* consists of (1) *Jap Ji Sahib*, (2) *Jaap Sahib*, (3) *Tav-Prasad Savaiye*, (4) *Rehras Sahib*, (5) *Kirtan Sohila* which are to be recited daily. There are also other *banis* for daily recitation like *Sukhman Sahib*, *Asa di Var*, *Chaupai Sahib*, *Anand Sahib*, etc.

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash

The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kalaas

"Wisdoms of the soul"; relates to supernatural powers, or *riddhi-siddhis*; twelve of these kalaas were attained by Sukhdev while in the womb prior to birth

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kamaali

Daughter of Kabir Sahib

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "*Qadi*", meaning to "judge" or to "decide"

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

King Janak

Philosopher King and *Sadhu Mahatma*; (est 7th century BC); devotee of Ashtavakra; father of *Sita*; renowned for his patronage of *Vedic* culture and provided an intellectual court for *brahmin* sages such as Yajnavalkya; having reached *Sahasdal Kamal*, after his passing, he used his *vivek simran* to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; *guru* of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kshatriya

One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kunichuk Ashram

Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in *Surat Shabd Yoga*

Kurta

Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut *kurta*, or its shorter version, the *kurti*

Lakh

Numerically 100,000 (one hundred thousand)

Lakshmi

Hindu goddess of fortune and wealth; wife of *Vishnu*; also called *Padma, Kamla, Shri*

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks*' are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. "Great souls"

Mahesh

Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, "I am Truth (God)" as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel's that Mansur has 'opened' the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, "Mansur wishes to glorify his love for God in this way". Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Masjid

Mosque, a place of worship for followers of Islam

Maulana Rumi

Sufi Master; (1207-1273); originated from Balkh; author of the *'Masnavi'*, regarded as the greatest poem in the Persian language; became a disciple of Shams-e Tabrizi in 1244; after Him, the Mevlevi Sufi order was founded

Maulvi

Title given to a Muslim religious scholar; Bulleh Shah was considered a *maulvi*; also *mawlawi*

Maya

Lit. "Illusion", Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mecca-Medina

Two Muslim pilgrimage sites located in Saudi Arabia

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. "Person who is silent"

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Murgabi

A black-colored bird that dives underwater to catch its prey with wings that repel water upon emerging

Musa Peygamber

Prophet; (est 1391 – 1271 BCE); the Prophet Moses; 'Peygamber' literally means "prophet"; in Turkey, the Prophet Moses is sometimes referred to as "Peygamber Efendimiz"

Naam

Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti

Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Nidhis

The nine *Nidhi* (treasures Kubera's wealth) are mentioned in the *Amarakosha*, a kind of ancient thesaurus of Sanskit; there are multiple descriptions from differing sources; one version describes them vaguely as : 1. *Mahapadma*: "great lotus flower"; 2. *Padma*: "lotus flower"; 3. *Shankha*: "conch shell"; 4. *Makara*: "crocodile"; 5. *Kachchhapa*: "tortoise or turtle shell"; 6. *Mukunda*: "cinnabar/quick silver"; 7. *Kunda*: "jasmine"; 8. *Nila*: "sapphire"; 9. *Kharva*: "dwarf"; another source with an emphasis on minerals or ocean resources describes the nine as: 1. *Padma*: "lake in the Himalayas with minerals and jewels"; 2. *Mahapadma*: "lake double the size of *Padma* in the Himalayas with minerals and jewels"; 3. *Shanka*: "conch shell"; 4. *Makara*: "synonymous with the goddess *Lakshmi*, black antimony; 5. *Kachchhapa*: "tortoise or turle shell"; 6. *Kumud*: "cinnabar or quick silver"; 7. *Kunda*: "arsenic"; 8. *Nila*: "antimony"; 9. *Kharva*: " cups or vessels baked in fire"

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also *Surat* (soul's faculty of hearing)

Nizamuddin Auliya

Sufi Saint; (1238-1325); successor to Sheik Farid and *Guru* of Amir Khusrow; resided near Delhi

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Paisa

100th part of a *rupee*

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Panchayat
A council of village elders who rule on local affairs

Panni Gali
Street site of Swami Shiv Dayal Singh Ji's residence in Agra

Par Brahm
First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant
Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru
A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad
Lit. "Blessed gift", usually food or drink blessed by a Saint; also, *Prashad*

Parvati
Hindu goddess of fertility, love, and devotion; wife of *Shiva*; considered to be the gentle and nurturing aspect of *Shakti*, the great mother goddess

Peshwa
Equivalent to a modern prime minister in the Maratha Empire, and later became the de-facto leaders of the Maraths

Pingala
One of three energy flows within the body (*Ida*, *Pingla*, and *Sushumna*); *nadi* associated with solar energy, sympathetic nerve system, controlling the right side of the body and the left hemisphere of the brain; also, *pingla*

Pipa
Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Pipal
Holy fig tree worshipped by Hindus as the most sacred of trees

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. "Life"; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama

Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Prayag

Another name for the city of Allahabad in the state of Uttar Pradesh; site where the Ganges, her main tributary (the river Yamuna) and a third invisible underground

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Pune

City in India in the state of Maharashtra; known as Poona during British rule; historical home of Sant Tukaram

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri

Unleavened, deep-fried Indian flatbread

Puri bhaji

Puri served with a spiced potato dish; a common food in India

Radhaswami
Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan
State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji
Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 *Banis* or poetical compositions are known as "Rajjab Bani"

Rama
Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramanand Swami
Guru of Kabir Sahib; *brahmin* who was saved from Gorakhnath by Kabir Sahib in debate

Ramayana
An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Rani
Queen, wife of a *Raja* or *Rana*

Ravidas Ji
Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Riddhi
Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of *Kubera's* wife (granting well-being) and one of the consorts of *Ganesha* [Wikipedia has *Buddhi*, *Siddhi* and *Riddhi* as consorts of *Ganesha*, given as gifts from *Brahma,* identified as "wisdom-*Buddhi*, spiritual powers-*Siddhi* and prosperity-*Riddhi"*] [There appears to be a lot of overlapping of qualities of *Riddhis*, *Nidhis*, and *Siddhis* in supporting literature, so it is difficult to isolate specific qualities of *Riddhis* separately, other than to say they relate generally and primarily as boons of prosperity]

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti

Type of Indian flatbread, another name for *chapatti*

Rumi

Sufi Saint; (1207-1273); Jalāl ad-Dīn Muhammad Rūmī; authored the "*Masnavi*", considered the greatest poem in the Persian language; see Maulana Rumi

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahasdal Kamal

Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below *Trikuti*

Sahjo Bai

Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Sai Baba

Hindu *mahatma*; (1926-2011); known for materializations of *vibhuti* (holy ash); advocated for selfless service among his disciples and established charitable public institutions in service to the poor

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru's* name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Samadhi
Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sangat
Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sannyasi
Individual in *sannyasa*

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sar Shabd
Lit. "Essential Sound"; manifestation of the Sound Current heard in *Par Brahm*

Sarayu River
River near the site where Raja Dasharath accidentally killed Shrawan Kumar and received his parents curse that he would also lose his son; Ayodhya lies at the banks of this river

Sarvajeet
Pundit, scholar; a *pundit* who debated Kabir over the *Vedas* and *Puranas*; when he is defeated, he accepts Kabir as his Master

Sat Lok
Lit. "True Region"; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Naam
Lit. "True Name", Appellation of the Lord of the fifth plane of *Sach Khand-Sat Lok*

Sat Purush
Lit. "True Being"; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satsang

Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak

Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabd

Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Shams Tabrez

Sufi Saint; (1185-1248); traveling merchant, weaver of baskets and seller of girdles; *Guru* of Maulana Rumi

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheera

Another term for *halva*; a soft Indian sweetmeat made of *ghee*, sugar, and semolina

Sheikh
Title of veneration for an Arab or Mohammedan leader

Sheikh Taqi
Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His *Banis*

Shiva
Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Shudra
Fourth caste (*varna*) of Hindu society; defined as those who serve the other three *varnas*: *brahmins* (priests), *kshatriya* (those with governing functions), *vaishya* (agriculturalists, cattle rearers, and traders); menial workers

Shyam Rao
Original name of Tulsi Sahib

Sidh yogi
Yogi who has attained siddhic mystical powers?

Siddhis
Miraculous powers obtained by means of *yogic* practices and granted by *avatars* to keep mankind subjugated to their own *karmas*; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from *satsangis*] Definitions of these eight *siddhis* vary slightly from different sources but, generally, they are: 1. *Aṇimā*: ability to become extremely small or invisible to external eyes; 2. *Mahima*: ability to increase one's body to any size; *Garima*: ability to increase one's weight as one wishes and become immovable; 4. *Laghima*: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. *Prāpti*: ability to obtain and create anything by merely wishing it; 6. *Prākāmya*: ability to fulfill the wishes of others; 7. *Iṣiṭva*: ability to attain all glories and lordship over creation; 8. *Vaśitva*: ability to subjugate others and bring them under ones's control [There are an additional ten secondary *siddhis* bringing the total to eighteen] Generally, they are: 1. *Aanūrmimattvam*: being undisturbed by hunger, thirst, and other bodily appetites; 2. *Dūraśravaṇa*: hearing things far away; 3. *Dūradarśanam*: seeing things far away; 4. *Manojavah*: moving the body wherever thought goes through teleportation or astral projection; 5. *Kāmarūpam*: assuming any form desired; 6. *Parakāya praveśanam*: entering the bodies of others; 7. *Svachanda mṛtyuh*: dying when one desires; 8. *Devānām saha krīḍā anudarśanam*: witnessing

and participating in the pastimes of the gods; 9 *Yathā saṅkalpa saṁsiddhiḥ*: perfect accomplishment of one's determination; 10. *Ajñāpratihatā gatiḥ*: orders or commands being unimpeded

Sikhs

Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Srigandhan

A variety of sandalwood tree particularly potent with the scent of sandalwood

Sukhdev Muni

Muni from the *Treta Yuga*; parrot-like appearance; son of Ved Vyas; disciple of King Janak

Sunn

Plane above *Trikuti;* another name for *Par Brahm*

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Surdas Ji

Sant; (? - ?); A self-inflicted blind *sannyasi* devotee of Krishna who had reached *Sahasdal Kamal* within when he was initiated into *Sant Mat* by Sant Nabhadas Ji; noted as a great poet

Sushumna

Lit. “Gracious”; one of three energy flows in the body (*Ida*, *Pingla*, *Sushumna*); the central vein (*nadi*) in the astral body that provides a pathway to higher regions; energized, usually, during dawn and dusk; non-dualistic by nature; Muslim term for *sushumna* is *sharad*

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Tantra

Lit. “Loom, warp, weave”, or often simply “Treatise or exposition”, and hence, by extension “Principle, continuum, system, doctrine, theory”; “Tantrism, or *tantric* religion” refers only to the traditions which are based on the *tantras*, *samhitas*, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a “magical” or “occult” orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word “to heat”; also, *tapasyaa*

Treta Yuga

“Silver Age”, the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaid

An *Ayurvedic* physician

Vaikuntha

Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vedanta

One of the six orthodox (*āstika*) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the *Prasthanatrayi*, a collective term for the Principal *Upanishads*, the *Brahma Sutras*, and the *Bhagavad Gita*; of more than ten schools of *Vedanta* identified by scholars, three schools viz. *Advaita* (nondualism), *Vishishtadvaita* (qualified non-dualism), and *Dvaita* (dualism) are the best known

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Vyas Muni

Rishi; also Ved Vyasa, (*Treta*, *Dwapar Yugas*); father of *Sukhdev Ji*; credited with writing the *Mahabharata*, the *Puranas*, the *Brahm Sutras* and arranging the *Vedas* in their present form

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan